¶ The Prepara-cyon to the crosse, and howe it muste be pacyently borne.

wyth

¶ THE PREPA-RACION TO deeth, and howe they whiche be in poynte of deathe, ſhoulde be cõforted.

¶ Imprynted at London in Paules churche yarde at ỳ ſygne of ỳ maydenhead by Thomas Petyte.

¶ The Prepara-cyon to the crosse, and howe it muste be pacyently borne.

FOr as muche as Christe commaũdeth vs to denye oure selues, and to folowe hym, & suffre the crosse, he commaundeth vs also, to prepare vs to suffre the Crosse pacyently, sayinge. If any man wyll come after me let him denye him selfe, and take vp my crosse, and folow me. And who so euer doth not beare my crosse, and folowe me, can not be my disciple. Woe counselleth the wyse man, sayinge: Wonne whan thou doeste come to the Mat. xvi. Eccle. ii.

ſeruice of God, ſtande in rygh-
teouſnes and feare, and prepa-
re thy ſoule to ſuffer temptacō
But bycauſe there be dyuers
croſſes, ne leſſe a man parauē-
ture ſhuld take a ſtraūge croſſe
pertaynyng not to him, that is
to ſay, ſhould feyne to himſelfe
newe turmentes, as preſcripte
dayes of faſting, vowed chaſti-
tie, ſhurtes of heare, dyſgyſed
garmentes, & ſuch other trifles
which god hath not commaun
ded: therefore Chriſt hathe put
to thys terme, ſcilicet (hys
owne) whiche is as muche to
ſaye, that euerye man ſtudy to
mortifie his owne fleſche, and
the ſynne whiche reygneth in
him beyng euer redye to ſuffer
whatſoeuer God doeth ſende
hym.

What the croſſe
is. Capi. i.

to the crosse.

A Crosse is euery affliccion and trybulacyon, or euerye aduersytie and heuines sente by God, to euerye kynde of lyuinge, throughe fayth, & the worde of god. when that euery thing doeth not prosper, euen as a mā would haue it: whiche in some place is called lernyng, or correction, and temptacion, a rod, and a staffe. wherefore it is a folyche and an heupe crosse, whiche we by our owne presūpcion do take vpon vs not commaunded of God, as the prestes of Baall, and all hypocrytes do take vpon thē. But that is the trewe crosse, whiche god doeth lay vpō vs, which whē it is layd vpō vs, we suffre pacientlye, euery body in his vocacion & kind of liuyng, as to get our breade with the sweate of oure coūte-

nance, and woman to brynge forth the children in paynes, to suffer pacyentlye the good wyll of the lord, to mortyfie our mortall membres vpon the erth, to be euer busilye occupyed in the commaundementes of the lord, and for the worde of God, to suffer all scornes, and mockes, lyes, persecucions, and not to feare the moste cruel, ye euē the mooste shamefull death. Therfore to suffer a crosse is nothīge els, but to suffer paciētly, what soeuer come to vs, by the godly and beneuolente wyll of the Lorde.

Two kyndes of crosses. Cap. ii.

There be two kyndes of crosses, thone a straūge Crosse, the other oure

owne

own, the one of the faithful, the other of wicked, for the vnfaithful be punished, that they may be an exãple of their owne iniquitie, and that they be perpetualli cõdempned: but the faithfull be punyshed, that they maye be made stronge, and that the lord be glorified in the So strange punyshmentes be a warnynge to put the faithfull in mynde of the good wyll of the lord. For the Lord doth punishe some in this lyke, that he maye prouoke suche as may be made whole to repentaunce, as the scrypture sayethe. when the mocker or scorner is punyshed, the vnlerned is made wyser. So the Aungell dyd shewe Abrahã what should become of the Sodomites, that he myght teache hys chyldren the iudgement of god. Also Christ saith

Prou. xix.

Gene. viii.

Luke. xiii.

that all shall perysshe, as they were kylled of Pylate, yf that they do not repent.

Howe the faythfull be tempted. Ca. iii.

The faythfull be tempted wyth a naturall and spirituall temptacion, an outewarde and an inwarde, that is of the flesshe, of the worlde & of the deuyl. For the crosse signifieth as wel the inward tẽptacion as the outwarde. Of the fyrst speaketh the apostell. Let no tẽptaciõ take you except the natural tẽptacion, that is euery persecuciõ, which may happen in this worlde, which doth not hurt the life, but rather prouoketh to the blessed lyfe: but the spiritual or inwarde temptacyon is the inwards feare

1. Corin. x.

of

of synne and death, it is the affliccyon or temptacyon of the conscience, suche temptatiõs be most greuouse, and where god is not, they bryng the tẽpted to death eternall. Of the whiche Paule to the Hebrewes sayth. Hebrū. vi.
It is impossible that they whi che ones be enlightened, & haue tasted the good worde of God and the vertue of the worlde to come, yf they slyde and fall a gayne, to by renued by repen taunce: as Demas, Himeneus, and Philetus, professynge the fayth, dyd fal from it. And that is synne to death, synne in the holy goost, synne of vnbeleke, synne of spirituall pryde.
wherefore Christe dyd com maunde vs to pray. Let vs not be led into tẽptaciõ. They that Luk. xi.
beleue, do syn, but they fall not vtterly away: so that they cõsẽt

not to the flesshe, the worlde, and the deuyll, but by the grace of God they be preserued, and go awaye, haupnge victorye and triumphe.

The Crosse is of God onely Cap. iiii.

FIRSTE, we muste consyder, that in all our afflictyons, no calamytye or pensiuencsse falleth on vs by fortune or chaunce, but by the appoynted counsel of GOD, by his wyll and sufferaunce, as wytnessethe the holye scrypture. Feare not, for God commethe not, but for to trye vs. The Lorde youre God tryeth you, to make it knowen, whether ye loue

or no: . The Lorde hathe gyuen, the Lorde hathe taken awaye. The Lorde kyllethe and gyuethe lyfe agayne, he bryngethe euen to Hell, and backe agayne. Refuse not the chastenynge of God, neyther grudge thou when he correcteth thee . For whome God loueth, he correctethe: and yet delyteth no lesse then the father in the chylde. For thou haste proued vs O God, and haste tryed vs, as the syluer is tryed by fyer. Thou haste ledde vs into a snare, thou haste layen our backes full of troubles, thou haste appoynted men to be heades ouer vs, we haue passed thorowe fyer and water, and yet haste thou refreshed vs. It is for my welth that thou haste brought me vn-

Iob. ix.

Dapt. ii.

Proue. vi.

Psal. lxv.

Ps. cxvii.

der

der, to learne the ryghteousenesse. Blessed is that man, which is vnder the loue and nurture of the Lorde. Thou haste stryckē me, and I haue repented, thou haste chastened me Lorde, and I am taughte as one vnder age, wylde, and vntamed. who canne saye, that anye thynge, can be done, withoute the Lordes commaūdemente? Frome the mouthe of the hyghest goeth there not good and yll? By whiche sayinge the Prophet rebuketh the wicked, whiche denye, that afflictions happen by the counsell and prouydence of God. Suche also rebuketh Sophō, I shall vyset menne drowned in their dregges, whyche saye in their heartes. The Lorde wyll not do both good and yll: Are not two sparowes solde for a far-

Psalm. xx.
Hiere. xxx.
Sopho. i.
Wath. x.

farthynge, and yet not one of them falleth on the earth with oute the will of youre father: Roma.xi.
All thinges are of hym, by hym and in hym. whyle we iud= ii.Cor. xi.
ged, we are punyshed of the Lorde, lest we shoulde with the worlde be condempned.

It is vndoubtedly no smal comforte, to be assured, that the crosse is of God, and that we are chastened of God, and not of the dyuell, or els of any wycked man: whyche vtterlye can haue no power vpon vs, not so muche as to moue one heare of our hed, beside the wil of the lorde, without the sufferaunce of God, as Christ hym Mathe. x.
selfe cõforteth vs saying. Euen the heares of your headde are all numbred. As thoughe he should say, if god be careful for the sparowes, howe muche more

more shall he be carefull for you? whyche are hys people and shepe of hys pasture, that nothynge happen rashelye vnto you, wythoute hys beneuolente wyll. Deynge also that the deuyll had no power vpon swyne, muche lesse vpon them that are Godly, whome he can
Math. ix. not hurte at all. For so the Euangelystes wryte, that the de-
Merke. v. uelles prayed Christ, and sayd: Yf thou caste vs forthe, suffer vs to enter into the hearde of swyne. And he sayde vnto them: goe ye. They haue then no powre vppon the holye, no trewelye not on the swyne, excepte that God shall suffre thē, no they dare not, nor can not any thyng agaynste them, but by the sufferaunce of GOD. For God alone byndeth thys dragon, and he alone lousethe
hym

hym, as Christe sayeth. No mā cānne enter into the house of a stronge man, and spoyle hym of hys vessell and treasure onlesse he fyrst bynde the stronge man. For the deuyl is chayned and bounde so straynghtly, that he maye do nothynge, before that God appoynte hym, as it is written in Job. The lorde sayde to Satā. Lo al that he hathe, are in thy hande, but extende not thy hande vppon hym. Satan doeth nothynge, but that, that God suffrethe and wyll. Also all the Godlye (as the sonnes of God) are euer in Goddes presence. For whome the Lorde euer carethe for tenderyng them, nurishyng them, keppyng and defendynge thē, from all yll. what greater cōfort then cā there be of faith, as a sure rocke, then that the

Mark. iii.

Job. i.

godly

godly are well assured & know themselues euermore sette before the lordes eyes, and to be kepte vnder his hande. Can misery oppresse the? can the crosse? can synne? can death? can hell? Be assured that thou art in the presence of God. They shall not preuayle, the lord cared for the. the Lordes eye is directed towarde the, whome then shalte thou feare, yf by fayth thou be made the sonne of god, god careth for thee, yea and sendethe his aungelles to kepe and defende the, accordyng to the witnes of Dauid. He hathe commaunded his aungels of the, to kepe the in all thy wayes. The aungell of the lord shal be sent abrode, amonge all them that feare him, and shal delyuer the. And yf God gyue lybertye to the dyuell, to tempte vs, let vs

Psa. lxxxx.

surelye beleue, that with that temptacyon God shal gyue encrease, that is, that the temptacion shalbe for our welth & profite, & that we shalbe able for to suffer. He shall strike & his handes shal make whole. Temptacions also haue theyr lymittes, nether can they ouerpasse theyr ende appoynted. And as the see is compassed rounde with borders, euē so haue al crosses their borders and endes, beyond the which they may not ouerpasse. Let euery one therefore, which is of god, and beleueth in God, kepe hym selfe: and the wicked or yll shall not touch him. For that thousande wylye craftesmen goeth forth and tempteth the godlye, as he tempted Dauid, Adam, and Peter, wyth a thousande snares: but he hath neuer the victory. In the crosse

i. Cor. x. Job. v.

i. John. v.

of temptacion, God hathe one purpose, and the deuil another. wherefore there are two kyndes of temptacyon, bothe common to the godlye and vngodly, although diuerslye. The one kynde is, when god tryeth men with much aduersitye, that as well the meknes, as the fayth of the godly, maye shyne forth, and be made more open, not to other onely, but to them selues also: and contrarywyse, that the wyckednes of the wycked, (whyche they wythoute shame denye, or els vnder some false colour of religyon cloke) may openly appere, and also be punished. The other kind is whē we are tempted by suggestions of the deuyll, & affection of the flesche, and oftentymes vnder suche tēptacions they fall & lye vnder, where some so fall to

euerlastynge deathe, that they neuer aryse agayne, other after theyr fall are made more lowe & more ware. God therefore correcteth, to make hole, & not to distroy: he punicheth the godlye, for that they shoulde not be condempned with thys frowarde worlde, to proue and exercise their fayth, to mortyfie theyr flesche, & to kyndle in them a more feruente desyre of the euerlastynge lyfe to come: laste of all, leste they shoulde by reason of great gyftes, be blowen vp with pryde: and therby they are proued also, to be the very trew sonnes of God, & not vnlawful and bastardes. But the deuil tẽpteth to distroy and to draw into desperacion & vnbeleefe. He roted in th. hert of Iudas, to delyuer vp Christe. He tẽpted Ananias and Saphira, Luk. xxii. Act. v.

and had the mastery. He tem-
Job.xii. ted Job, and was readye to de
stroy him, yf he had bene so suf
Mat. iiii. fered. He tempted Chryste, but
he preuayled nothing. He was
busy with the Apostels, to sifte
them as wheate, but the Lorde
praied, and he wanne nothing.
Para.xxii He styrred vp Dauid to num-
ber Israell, he obeyed the temp
tacion, and brake the precepte
of God. So Peter forsweare
Christe, and yet they optayned
mercy. Thus he rūneth aboute
sekynge whom he may deuour.
So the godly ouercome in tēp-
tacyon, althoughe some tyme
through the good counsell and
prouidence of god, they be ouer
come: but all thynges worketh
wyth them to theyr welth, and
for the beste. wherefore we
praye our father, that he leade
vs not into temptacyon, that
he

he wil not tempt vs aboue that we shall be able to beare, but to make wyth temptacyon increase, and delyuer vs from yl. Sathan therefore nor darethe, nor can do anye thyng against the holy, but by Goddes sufferaūce. All thinges are done after Goddes arbytrye or wyll, without whose becke or graūt no aduersitie can happen. God sendeth afflyccyons, sometyme by hymselfe throughe his owne wyll onely, sometyme by his ministers, for he both destroyeth the wycked wyth the countenaunce of hys wrath, and also by contrary aungels and persecutours he suffereth his sons to be exercised. For god giueth power sometyme to the deuyll, to assaute the righteous man: but bycause hys cursednesse is insacyable, tyl he deuour a man

all togither, there is a law pre-
scribed vnto him, beyonde the
whiche he may not tempte. For
god is faithfull, and measureth
our fyght or battaile according
to our strēgthes. wherefore let
no mans herte fayle him, God
knoweth, howe farre it is expe-
dient, that our mēbres be ex-
ercised, that from hencefoorthe,
we may be mete to do greater
thynges. For vndoubtedlye yf
god had not knowē the strēgth
& cōstācy of Job his souldiour,
he woulde not haue gyuen so
much lybertie to Satā, against
him, sodenly and at ones to dis
poyle, one so riche, so blessed of
all his substance, and to plucke
hym from all his felicitie.
After we are well taught these
thinges of Goddes prouidency
we shall the easyar beare the
crosse.

Crosse is the woorke of the good wyll & mercy of god. ca. v.

IT is not ynoughe, to fele & consyder, that we are afflycted throughe the councell and wyll of god, but must moreouer marke the cause & intent of hys godlye wyll, for reason iudgeth, that we are punyshed, to the ende to be hurte or distroyed: and examples lykewise moue vs, of thē that haue bē punished & cast of frome God, as of Pharao. Saul, & other lyke, but we must forsake reasō, & flee suche examples, & cleaue to the woorde of god. The woord of god teacheth that we suffre affliccion, to our helth & saluaciō. For afflicyōs are not sygnes of wrath & dysplesure, but of grace & fauour. God calleth to repentaūce, & by afflictiō he in a maner speaketh

and declareth, that he wyll forgyue. For as baptysme, or eatyng of the Lordes bodye, do wytnesse vnto vs, that we are forgyuen: euē so nere hande affliccion may be called a certen sacramente. For it sygnyfyeth that God wyll forgyue. And why doth it so sygnifie? for euē as other sacramentes haue the worde of the Elemente: soe to affliccion is the worde annexed, wherby is promysed grace, for so sayeth Paule. whyle we
1. Cor. xi. are punished, we are corrected of the Lorde, leste we shoulde with thys worde be condempned. Affliction calleth to repentaunce, that we perysche not.

And he correcteth the sonne,
Psalm. l. whome he loueth. It is good for me, that thou hast brought me vnder, that I myght learne
Esa. xxvi. thy ryghtuousnes, Lorde, in tribulacion

bulacyon haue they visited thes
it is thy lernig to thē, that they
shoulde crye to the in anguyshe
& sorow. Trouble giueth vnder
stāding agayne. To the ende to doe hys owne worke, he doth
an other worke. That is, to the
entent to make safe, he chastē-
seth & scourgeth. A troubled spi
rite is sacrifice to god. A sacry-
fice is that pleaseth god. where-
fore for so muche as affliccion
pleaseth God, it signifieth not
those whiche are afflycted, to be
reproued, & cast of from god, for
he wyl not the deth of a synner
but that he conuerte & lyue. we
muste therfore in affliccion sted
fastly beleue, that our trouble
cōmeth not by chaūce, but that
it is gouerned of god. Moreo-
uer, that god wil not vs therfor
to be troubled to hurt, & destroy
vs, but to cal vs to repētāce, to

Esa. xxviii.

Psalm. l.

Eze. xxxiii.

exercyse

exercise vs, and saue vs, as holye scripture euery where declareth, he wyl not styl be angrye, he wyll not continually threaten vs. He hathe begonne, and wyll make vs safe, he shall strycke, and make vs whole.

Psal. c. ii.

Hosie. vi.

The Lorde lyfteth vp all them that fall, and plucketh vp all those whiche are brused. Cā the woman forget her babe, that she haue not cōpassyon of the child of her wombe? And yf she be forgetful, yet wyl not I forget the. So Christe comforteth hys. The woman, when she bryngeth forth, whych are borne of my wombe, whyche are borne of my bely, euē to the old age, I my selfe wyl cary euē to the hore heares, I haue done it and I wyl beare, I wyll cary & make safe. Morne & be busye o dougther of Sion: as a woman

Esay. xlix.

Math. xvi

traueling

traueling, for now thou shalte go forth frome the cytie, and shalte dwel in a regyon, & shalt come euen to Babylon, there shalte thou be delyuered, there shall the lorde redeme the. Teaching them, he instructeth with learnynge, to plucke a man frō those thynges, whiche he hathe done, and to delyuer hym from pryde. So Abraham was tempted to be tryed, that his fayth moughte be made noble & manyfeste, he tempted hym, and setteth forthe before vs suche example to followe, when he tempteth and tryeth our fayth. Soe Job was tempted of the Lorde, that hys fayth mought be made more cleare. So Dauid so Manasses on euery syde vexed repēted. Also Tobi was therfore made blid to giue exāple of pacience to his after cōers

Job.xxxiii.

Gene.xxii.

Job.xli.

Tobi.ii.

Lyke-

Lykewyse Judith, we oughte to be myndefull, howe oure fa-
Math.xv. thers were tempted to be tryed
Math.ix. So it happened in the woman of Canaan. And to the woman labourynge wyth the yssue of bloude. By whiche examples we are taughte and confirmed to be plucked from God by no temptacyons, by no oppressiõs, by no chasteninges, be they neuer so great, but the more that God tempteth vs, chasteneth, & repellethe, so muche the more let vs crye to him, tyll he graciously here vs. It is therfore no small comforte, for theym that beare the crosse, that they are not punyshed of the Lorde, to theyr hurte or distruccyon, but to theyr health and saluacyon, and that theyr afflyccions, infyrmities, poucrty, are not sygnes that god is yreful & wroth, but

but they are instrumentes, by the whiche god is glorified, as wytnesseth Christe of him borne blynde. That the workes of God mought be made open in him. Also of Lazarus, whose sycknes was not to the deth but for the glory of God, that by him the sonne of God mought be glorified. For therefore he scourgeth, that he maye be glorified. Beside that, to call vs to repentaunce, to instructe vs, and to mortifie the olde mā For this is the effecte or desyre of God the father, towarde those whom he chasteneth, not to beate them, to hurte thē, but to amende them, to proue them. He proueth thē, to make theyr hope stronge. whereby they maye in the myddes of deathe, hope for lyfe, in the myddes of darkenesse, hope for lyght. Nother Joh. ix.

ther is it the proper offyce of God, to be angrye, to scourge, to mortyfie: but to fauoure, to do good, to quycken, and to make safe. Yf therfore he be angrye, he is angrye, to the entent to fauoure: yf he beate, it is to refreshe, yf he mortyfye, it is to quycken: if he dampne, it is to make safe. wherefore what greater commendacyon may ther be gyuen to the crosse then that it sanctyfyeth, and declareth Gods fauoure. Happye is he that vnderstandeth these thynges, that is, howe God euen in strykyng vs, wylleth vs well.

The godly are the first that are afflicted, & they are afflicted of God, to theyr good and welth. Capi. vi.

Esie. xxv. and. xlix.

LOrd in the tyme, in the whiche my name is called vppon, begynne I

to punyche, and shall ye be as innocentes, and without punyshement? The Lorde commaunded them that dystroyed Hierusalem, to begyn at hys sayntuary. The tyme is nowe that iudgement must begyn at the house of God. If the iudgement of god begyn at the godlye, what ende caryeth them, whiche beleue not the Gospell of God, but the godlye, when they are punyshed of God to theyr welth and good, as the epistle wzitten to the Hebzewes doth clerely testyfye. whome the lozde loueth, him he cozrecteth, & he beateth euerye chylde whom he receyueth. If ye sufzre chastysynge, God offereth hym selfe vnto you, and to hys sonnes. what sonne is he, whom the father chasteth not? If ye be without chastesynge, Ezc.xx. Heb.xiii.

whose

whose partakers are al the so-
nes, then are ye seruaũtes, and
Prou.iii. no sonnes at al. Do Salomon.
The chastenynge of God thou
shalte not refuse, and neyther
grudge thou, when he shal cor-
recte thee, for whom the Lorde
loueth, him he correcteth, and
delyteth hym selfe, as the fa-
ther in the sonne. whom so e-
Apoca. iii. uer I loue, I rebuke and chast.
The godly therfore are chaste-
ned of the mercyfull God, to
theyr wealth and good, & those
Tobi.ii. whiche are moste corrected, are
Gen.xxxiii mooste loued of God. As Tobi-
as was chastened for hys pro-
fite. Joseph throughe the op-
Exod.i. pression of hys brethren, was
made ruler of Egipte. By rea-
son of the tyranny of Pharao
the chyldren of Israell encrea-
sed, & were made innumerable.
Num.xxi. The people hurte of serpentes
cryed

cried. So he afflycteth the holy by cause he shoulde not be in securite without al feare, but that their repentaunce shal increase, they faythe be cõfirmed, when they fele thẽselues to be holpe. Although we knowe, that no mã is scourged of God, without his deseruing. For euery mã is a lyer & a synner, & no flesche shal be iustyfyed before the face of god. For all flesche hath corrupted hys waye. wherefore all flesche is punished, and yet we knowe that not alway the godly are punished for synnes, but sometyme to proue the fayth of the afflicted. As Job, Dauid, & many other, or to declare and make manyfest the maiestye of his name. So he punyshed the Israelites in Egypte by Pharao, that he might be glorifyed in Pharao, & make hys name

Roma. iii.

Gene. vi.

cleare in all the worlde. Do of ẏ mā borne blynde from his na tiuitie, nother this man hathe synned nor hys parentes, but that ẏ workes of God mought be manifeste in him. And when God doethe afflicte hys people for their synnes, he doethe not therfore afflycte them, that by theyr afflicyons, they shoulde satysfye for theyr synnes. For the passyon and sufferynge of Jesus Christe onely, is the raū some and expiacion of our sinnes. But therfore he afflycteth, that by affliccion he may driue synners to repentaunce. For repentaunce or penaunce commeth fyrst by the knowledge of synne, and then by faythe, that oure synne is forgeuen vs for Goddes promyse sake, and of fayth burgeth forth the calling on the name of God.

¶ In

to the crosse.

¶ In tribulacion we must praye. Capitulo. vii.

HERE are we taughte, what a Christen manne muste doe in temptacyō whē he seth hiselfe forsakē of all men, that is to praye, & not cease to praye, but to praye in fayth, mistrustynge nothing, for he that mystrusteth, is lyke the raige of the sea, whiche is caried with the winde, & tossed & dryuen with violence, whiche thing also christ warned vs of, saying: Watche and praye, that ye enter not into temptacyon. Do lykewyse Salomon: Sōne in thy syckenesse despyse not thy selfe, but praye to the lorde and he shall heale the. Thereto God hathe also commaunded, that we should in trybulacyon

Jacob. i.

Math. xxvi

Ec. xxxviii

call on him: yea, & calleth that inuocacion or crying on him, a sacrifice, the true & most accepted honoure. For so sayeth the
Psal. xlix. Psalm. Cal to me in the day of thy trouble. And addeth promises. And I wyll delyuer thee, & thou shalte honour me. And he sayd before in the psalme, that he regarded not the oblacyons of beastes & such other workes, but that he delyted in thys sacrifice. Yf that we call on hym in trouble, and beleue, that he wyll helpe vs: and whē we are holpen, to gyue thankes, and preache hys benefyte. And soo lykewyse he calleth the hope, whereby we tary. hys helpe in
Psal. iiii. affliccion, sacrifyce. Sacrifyce you the sacrifice of iustyce, and hope ye in the Lorde. As though he shuld say, that hope is a sacrifice, wherby we yelde

iustice

iustice to God, that (seynge he hath so promised) he wil pluck vs oute, and delyuer vs: for so muche as he is rightuouse and true. Thou seest then, that christian pacyence hathe euer hope annexed: but that hope beholdeth no creatures, but only the worde and promyse of god, and holdeth hope againste hope, as saith Paule: that is whē al creatures faile, and shewe no help at all, yet is there hope, that God wyll helpe. And thoughe he gyue vs not those thynges, whiche we woulde, or by that waye or meanes that we wyl, yet gouernethe he soe the ende throughe hys wysedome and goodnesse, that we peryshe not and that oure prayers be not spent in vayne. Paule teacheth the same in his gradation. Tribulacyon bryngethe pacyence

when he commeth thither, and teacheth vs, that we oughte to holde a sure hope in tyme of
Roma.iiii. trouble, and addeth a promyse. Hope maketh vs neuer ashamed. we muste therfore beleue that we are heard of god, that god wyl helpe vs, and that we
Psal.xvii. are defended of god. For so the psalmes commaunde vs to beleue and pray. And in my trouble haue I cried to the Lorde, and to my god haue I called, and he hath graciously from his holy tẽple heard my voyce.
Psal.lxxx. In trouble thou haste called on me, and I haue delyuered the. I haue graciously heard the, in the darkenes of trouble. He hath cryed to me, and I wyll heare him. I am wyth hym in trouble, I wyl delyuer him, and he shall glorifye me. Of this matter haue we no

fewe

fewe examples. Chyldren prayed in the myddes of the fornace, and they were heard and deliuered. Daniell in the myddes of captiuitie prayed, and in the den of lyons, & he was preserued. Susan forsaken of all me, prayed, and she was heard Jonas in the bealy of the fiche prayed, Hezechias sycknened euen to the death, he turned his face to the wall, and prayed to the lorde, and the Lorde harde him, & was made hole. Christe in the tyme of his tribulation and passion prayed, shedynge forth dropes of bloud. Stephā in the middes of them that stoned him, prayed. whyle Peter was kept in prison, there was prayer made of the congregacion for him. Suche examples oughte to stirre vp oure myndes and oure faythe, to praye

Dani. iii.

Daniel. vi.

Jonas. ii.

iiii. Re. xx.

Act. vii.

more dylygentlye, and wyth a more feruentnes. For affliccyō and the greate waylynges and sorowe of the afflycted, are regarded of God, so muche, that no more acceptable sacrifice cā be offered to god, thē if ye offer a contrite and an humble hert, whiche God neuer refuseth, as sayth the Prophet. who is lyke the Lorde oure God, whyche dwelleth in the hyghe, and yet regardeth and beholdeth lowe thynges? whome shall I loke on, but on the poore and contryte in spirite, and hym that feareth my worde. The Lorde is nyghe them, whiche haue a troubled herte. we are taughte also, that the Lorde beholdeth and heareth the prayers & crye of synners, of those synners whyche although they haue committed neuer so filthy offēces

Psal. c. xii.

Esay. lxvi.

Psa. xxxvi

yet

yet beleue that the Lord god is
theyr god, for his promise made
to Abraham: that is whiche be-
leue, that they haue God the
father pacyfyed in heauen for
Jesus Christes sake. And thro-
ughe this faith cal to God and
are heard: throughe thys fayth
theyr synnes commytted, are
washed awaye. And the prayer
of the afflycted goeth throughe
to the trone of the grace of god
Thys fayth is muche worthe,
to perswade the herte of the af-
flycted in temptacion, that hys
prayer is heard. And for as
muche as God is more redyer
to heare, then we do praye, we
oughte surelye to beleue, that
oure prayers are not ydell but
that they please God, & are vn-
doubtedly heard, as Sirah also
doeth warne vs: Before thy
praier, prepare thy soule and be

Eccl. xviii

not

not, as a man that temptethe God, that is, lyfte vp thy mynde with a sure confidence, that god wyll here the, but not for thy worthinesse. But firste, bycause thou art sure, that God hath commaunded vs to praye and for bycause god hath promysed graciously to here vs. Secōdly, for bycause thou hast a forme & maner of prayer assigned of him. wherfore we nede not to feare, that our prayer shuld offēde him, for god casteth of no man that commeth vnto him, yea he calleth all me vnto him, whiche are troubled in hart. Come to me all ye that laboure and are laden, and I shal refreshe you. Mary Magdalen was a synner, which afterwarde she begāne to washe Christes fete with her teares, she hard of Christ. Thy sinnes

Math. xi.

Luke. vii.

are

are forgeuen the. Also the theefe in his extreme suffring, wente to ioye. Lyke wyse as zache. Matth. Peter. For he came not to call the rightuouse, but synners. He came to seke the loste shepe, and loste dzame or grote. He hath promised to thē that repent, remission of synnes, and receyuethe them in to hys fauoure, as the prodygall sonne. If we confesse our synnes, he is faithfull and rygh-teouse to forgeue vs oure synnes, and to clense vs from all iniquitie. I haue sayde, I wyll confesse againste my selfe my vnrightuousenes & thou haste forgeuen the wickednes of my synnes. Also yf the wycked shal repēt frō all his sinnes, whiche he hath done, & shal kepe all my preceptes & wil kepe iudgmēt & iustice, he shal liue & shal not die

Matth. ix.

Luk. xviii.

Psal. xxxi.

Eze. xviii.

Of

Preparacion Of prayer and the maner of prayer in tribulacion.

Prayer is the desyre of the hearte for anye thyng, to be required of God, it is the pensyfe syghe of Godlye myndes, whyche call on the name of the Lorde. we are commaūded to praye, watche and pray.
Math. xvi Also, aske and ye shall haue.
i. Tessa. v. Aske and it shall be geuen you.
Colos. iiii. Also, praye contynuallye. Agayne, be busye in prayer, and
Luke. xviii watche in it. For god doeth not onelye suffre vs to praye, but also commaundeth, as he hathe commaunded vs, not to kyll, not to commytte adultery. wherefore lyke as they synne, that kyll, or robbe, euen so doe they that neuer praye,

whose

to the Crosse.
whose prayers are
hearde of
God.

The desyre of the poore God heareth. The prayer of hym that mekeneth hymselfe, penetrateth and goeth through the cloudes. He hath regarded the prayer of the meke, & hathe not dispised theyr prayers. The lorde is nyghe all theym, that crye vnto hym in trueth. Suche worshyppers God requireth, which worshyppe him in spirite. The ryghteouse haue cried, and the Lord hath heard them, and he hathe delyuered them from all theyr trouble. From the endes of the worlde haue I called to thee, when my hert was dismaide & in a rocke haste thou exalted me. To the Lord haue I cried in my trou-

Eccle. [illegible]
Psa. c. i
Psa. cxliiii
John. iiii.
Psa. xxxiii
Psalm. lx.
Psal. c. xix

ble

dle, & he hath graciously heard me. He beholdeth the lowly and broken in spirite, and suche as feare hys woorde. Partes of trewe prayer, are the promyse of fayth, the effecte, to desyre in the name of Christe, and thankes geuynge.

¶ The promyse of God.

Joh. xiiii. What so euer ye aske the father in my name, he shal gyue it you. Cryse on me in the daye of thy tribulacio, and

Psal. xlix. I wyll delyuer thee, and thou shalte glorifye me. He shal giue good thynges to thē that aske

Matth. xi. hym. I saye vnto you, what soeuer thynges ye aske in youre prayer, beleue that ye shall receyue, and they shall happē vnto you. Aske, and it shall be gy-

Mat. xvii uen you. Yf that two of you agree of any thynge vpon the

earth

erth, what so euer thynge they shall require, it shall be gyuen them of my father, whiche is in heauen. Cal to me, and I wyll graciously here the. In prayer Goddes promyse muste be considereth, howe god hath promised, that he wyll heare vs. For he which hath commaunded to praye, hathe promysed that he wyll bothe heare vs and helpe vs. Hie. xxxiii.

¶ Fayth.

WE muste praye wyth a confydence, doubtynge nothynge. This is the confydence, whyche we haue towarde hym, that what so euer we desyre, accordynge to hys wyll, he heareth vs. A prayer without faythe obteyneth nothyng at Goddes hande, we must therfore pray in faithe. Jacob. i. i. John. v.

And yf we aske in faith, he hea reth vs. Fayth is assuredly to beleue, that God forgyueth vs our sins, for Christes sake, and not onelye forgyueth oure synnes, but also is present with vs, rulethe and gouerneth vs, that he maye make vs safe. In this fayth yf we aske any thig, God doth graciously heare vs. For God wyl gyue all thinges to them that beleue in hym.

To aske in the name of Jesu.

Is to haue a respect, to the glory and wyll of god, that the name of God may be glorified. For the ende of euerye prayer, is the glory of God. To aske therefore in the name of Jesu, is to aske and desyre the glorye of Christe, and the spreadyng

abrode of his name.

Theffecte to desyre any thinge.

The Lordes praier teacheth playnly, what thyng we should praye for. Moreouer, fayth, hope, loue, pacyence. We muste also praye, that we be not tempted, for prayer onely obteyneth the victorie of al temptacions. Also for publike & cōmon necessities, for officers, for peace.

¶ Thankes geuing.

¶ Offer to God, praise. To thee shall I sacrifice the hooste or oblacyon of prayse, and I shall call on the name of the Lorde, I wyll blesse the lord at all tymes, his prayse shall euer be in my mouth. None turned

Psal. xlix.

Psa. xxxiii.

agayne to gyue glorye to God, but the straunger. The fayth-full gyue thankes, that they are delyuered of theyr trouble, they magnifie God, and preach forth his giuinge of benefites: but God oftentymes deferreth to heare, to exercise the fayth of the godlye, as it appeareth Si-
Luk.xviii. rophenisse, also Luke.xviii. and yet stynte not they to pray, nor mistrust god, although they obteyne not strayght wayes, that whyche they aske and desyre, but contynue styll in prayer.

Dani.ix. For cōtinuaūce in prayer hath the rewarde. He contynued in prayer, he prayed the hole daye throughe, euen to euentyde, and was visited of Gabriell. we muste prescribe or appoynte no
Judith.ix. tyme to God. He that continueth knockynge, to hym it shall be opened. God gaue not to A-

bra-

Braham streyghte wayes, that whiche he promised. Therefore muste we saye. Yf thou wylte Lorde, thy wyl be fulfylled. Although he shall kyll me, yet shal I trust in him. Marke. i. Job. xiii.

we ought to be patyente in afflictyon, not to be angry, nor to speake euyl of God. ca. viii.

PAcyence, is to feele and consyder, that god doeth scourge vs, to call vs to repentaunce, and therefore gladlye to suffer the hande of God, and haue a confydence, that God wyll forgiue vs, and that he wyll delyuer vs. Of thys pacyence to Godwarde, spyngethe forthe pacyence towarde men. For when the hert

is at peace with God, it ca-
reyeth helpe of him, and vtterly
letteth aſyde luſt to auenge.
Thus pacyence can neuer be,
but when by fayth we are aſ-
ſured, that we pleaſe God, and
that at lengthe it ſhall come to
paſſe, that we ſhalbe ſaued.
Chriſten pacience therefore, is
the comforte & ioye of the hearte
in affyctions, to whome there
is annexed hope. For faith pre-
ſently receiueth reconcyliacyon
and forgeuenesſe of ſynne, and
a promyſe of the ende. Hope ta-
reyeth and looketh for the ende
Eſay. xx. to come: as ſayeth Eſaye. In
ſylence and hope ſhall be youre
ſtrengthe. For hope hathe hys
eye to the wyll of God, & know-
eth, that God hath care on him.
And it ſhall come to paſſe, that
God wyl gouerne the endes ac-
cordynge to hys promyſe al-

though there apere no helpe at all, in anye creatures, as it is spoken of Abraham. Agaynste all hope, he beleued in hope.
That is, although e in ỹ whole compasse of nature, there be no hope at all, yet beholdynge the worde of God, felte inwardly, that whyche God hadde promysed, shoulde come to passe. Who (as saieth Paule) calleth those thynges whyche are not as thoughe they were? Therefore the mynde is quiete in christen pacyẽce. For it considereth that afflictyons are not yll, nor are layed on vs of God to oure destructyon. For he is well assured, that he is tẽpted through the good wyll of God, & exercysed to repẽtaunce for his helth. And for as muche as the mynde is fyxed towarde thys wyll of God, he is not angry with god

For he knoweth howe this ca-
lamitie, or trouble commeth not
by chaunce or fortune without
a cause, but rather reioyseth in
affliccion That is it that E-
saie speaketh. In silence and
hope shall be youre strengthe.
Psalm. v. That is, be ye not angry, in
God or with god. Be ye angry,
but synne not. That is: Be ye
not angrye with God, bycause
he suffereth you to be punys-
shed, and doeth not by and by
helpe you, be not for that mo-
ued, to exercyse vengeaunce, or
to forsake God: but speake
closelye within youre heartes.
That is, consyder the worde,
and accordynge thercunto suf-
fre affliccyon. Suche pacience
stedfast and sure, yea euē when
all meanes comforte and coun-
sell forsake vs. whiche thynge
holy scripture euidentlye pro-
ueth

ueth euery where. For he wyll not be forgetfull of the poore contynuallye. The pacience of the poore shall not perysshe at length. Tary the lord, do manfullye, comfort thine heart, and suffre the Lord. In sylence and hope, shal be thy strength. It is good to looke for the health of the Lorde in silence. whatsoeuer is layed on the, receyue it, and when thou arte brought lowe, haue pacyence. He that is pacient, is ruled with muche wyssedome. He that is impacyente, sheweth forth his folysshenesse. In your pacyence shal ye possesse your soules. Affliction bryngeth forth patience, pacience probation or tryall, probacyon hope, and hope shall neuer be ashamed. So Dauid, pacyent lye suffered the persecucyon of hys sonne, and the curse of

Psa. xxvi.

Eccle. xxx.

Eccle. ii.

Prou. xiiii.

Mathe. x.

ii. Reg. xvi.

Genesi. Iob is a notable example of patyence. The Lorde gaue, the Lorde hath taken awaye. Abraham was patyente, when hys wyfe was taken awaye, & set in Pharaos house. Christe is onelye the captaine and moofte perfecte example of patyence. So farre is it of, that aduerfities fhoulde noye or hurt vs, that they are verye profytable vnto vs. For the good, the more they are afflicted, the more patyent they are, knowyng that through muche trouble, is the waye of heauen. For they knowe, that by much patyẽce, they ar tried & proued, as Peter faieth. Whereby the triall of our fayth, may be more precyouse then golde. Whiche perysheth and is tryed by fier. Wherfore a proffe or tryal helpeth to the increafe of hope.

Genes. xii.

1. Pet. i.

For

For when we consyder, that in no suche so great afflictiõs, we are not forsaken, we gather cõfydentlye, that neuer after thys shal we be forsaken. We ought therfore pacientlyto suffer those yls, which happē on vs in thys worlde. For if we be impacient, we be not Christians. For as many as haue bene sythen the begynnynge of the worlde hytherto, godly and Christiā mē, they haue al bene afflicted with manifolde troubles. But for by cause, they haue ouercome thē wt pacyence, their hope set & fixed in God, therefore they are made safe, as wytnesseth ther examples of the holye, frome the first Abell, vnto those righteous whiche in these dayes are on lyue. Wherfore it behoued euen Christe hym selfe, by the crosse, to entre into lyfe.

And thys in all aduersytyes is greate comforte, and of greate strength, to knowe that god requyreth pacience, and that mingled with ioye. But mans reason perceyuethe not that, but God teacheth it. For our reasō is therfore troubled and vexed in persecucion, because it thynketh that we are afflycted, bycause God other hateth vs, or doeth not regarde vs, nother wyll helpe vs. These false opynyons god plucketh from vs, and teacheth vs, that we are afflycted, not because he hateth vs, but because he wyll other amende vs, or when we be amended so to continue, accordynge to that sayinge. He correcteth the sonne whome he loueth. Agayne, I wyll not the deth of a sinner. Againe he hath concluded all vnder synne, not

Colos. i.

Ezec. xviii

to

to destroye all, but to haue mercy on all. And thys thynge engendereth gladnesse in oure myndes, to knowe and fele that it pleaseth God, to haue vs afflycted. For we muste be lyke the ymage of hys sonne. Moreouer, that in oure afflyction he wyl helpe vs, and kepe vs, and also comforte vs wyth the holye goost, and set oure conscyence at peace, and make vs be gladde in God, so that we desyre helpe of hym. For he commaundeth, that we should loke for helpe at hys hande, accordyng to thys. All they that tary the, shal not be confounded. And God commaundethe lykewise that we shoulde aske helpe of hym. Call on me in the daye of trouble, and I wyl delyuer the, and thou shalte glorifye me. Of this pacyence and comforte

Esay. xlix.

God

Psal. lxx. God all onely is the auctoure. which also gyueth pacience. For ỹ art my pacyẽce O lorde. Yet

Hie.xxix. O my soule be vnder and subiecte to God. For of hym is my pacyence. Thyncke the thoughtes of peace, that I maye gyue

Roma.xv. you the end and pacyence. The God of pacyence & comfort. &c. This Christian pacyence hath certeyne cõdicions, whereby it is knowen, to be the true pacience. Firste it grudgeth not, neyther excusethe it selfe, as though it should suffer vnworthily for his synnes. Wherfore

Thren.iii. he setteth downe and holdethe his peace, as Hieremi sa th. He sytteth alone and speakethe no woorde, for he hathe layed a yoke vpon him. Secondelye, it casteth all carefulnes on god, & cõmitteth it selfe al hole to god that Goddes wil be done & not

his

hys. Thyrdly, it humbleth him selfe, and casteth of pryde, and the pleasure of the worlde. Fourthly, he is mery and redye to suffer yet more heuyer and more greuous ylles.

Socour in affliccion maye be asked of God. Cap. ix.

WE muste looke for helpe in all afflictions, for god promyseth his helpe, sayinge: I am with you feare ye not, I wyl strengthe you. Agayne. wythoute me, ye are able to do nothynge. But when he is presente, we are able to do all thinges throughe him. And yf he be with vs, who shall be agaynste vs? Of what daunger shall we be aferde of? he hathe promysed truely to be with vs, vntyll thee ende of the worlde, and

Johan. xv

Rom. viii.

and vndoubtedlye he wyll be. Let vs cal therefore on his help he is trewe, and is ready to all them that cal on him in trueth.

Judit. vi. Judith delyryng helpe of God, sayd: Helpe me thy handemayden, whyche haue none other

Psalm. xix helpe but the Lorde. Gyue vs helpe from the holy place or els he sendeth helpe frome his holy place. And from Syon wyll he defende the. O god giue hede

Psa. lxxxiii. towarde my helpe, and haste to helpe me O Lorde. Blessed is that mā, whose helpe is of ther. Helpe vs from trybulacyon. For vayne is the healthe of mā.

Psal. cxx. My helpe is of the lord, which made heauen and erth. In time of trybulacyon we ought from avoue to looke for the helpe of God: but the maner, tyme, and kynde of helpe is vnknowen vnto vs, that fayth and hope

may

maye haue place, whyche stycketh to those thinges, whyche are not sene nor heard. Do not therefore in tyme of trouble runne wythoute thy selfe, but tarye wyth in thy selfe, and tarye the strength of the Lorde. He wyll come, yf thou departe not: he wyll strēgth the, yf thou seke none other strength. For he commeth not to theym that flee, but to them that tary bolde ly. Tribulacion must not be ouercome with flyght, but wyth constauncye, and styckyng in the fayth of the name of God. Also the helpe of the Lorde is ouer them, that onely put their confidece and truste in God: he is redye with all his aungelles wyth al other thynges forsake them: he hathe a respecte to hys in affliccion cōtinually. He kepeth them, and conforteth the iii.re. xvii.
To Helias when he was fled

and was hungrye, he sent a rauen whiche brought him bread
iij. Reg. xix. Agayne, he sente him bread and water by his aungell. He was
Tobi. v. with the elder Tobye, and at lengthe healed him of his blindnesse.
Hest. ix. He turned the waylynge of the Jewes in to ioye.
Judit. x. He wrought marueylously wyth the Betulians, which cryed vpon him.
Dani. v. He was wyth Daniell and the chyldren in the fornace of fyer, that the fyre chuld
Dani. xiii. not hurte them, when Daniel was in the Denne of Lyons in Chaldee, the Lorde sente hym hys dynner frome Juery. Susan was lefte comfortles, and in desperacyon, and yet in extreme daunger, God deliuered her, & consydered her anguysh.
Jonas. ij. He preserued Jonas in the belly of the fyshe, that he shoulde not perysshe, whyche yet had deserued

serued deathe. He was wt Peter in prisō and delyuered hym Act. xii.
He brought Paul forthe of prison, to whome god spake by a vysion in the nyght. Feare not but speake and holde not thy peace. And for as muche as I am with the, no mā shall draw nyghe to hurte the. Wherefore Paule cryeth on thys maner.
As the passions and sufferynges of Chryste do habounde in vs, euē so do consolations and comforte by Christe. We muste therefore aske helpe in tyme of trouble, of god onelye: whyche of hym selfe, and by hym selfe, defendeth euerye man, that is his and not by the helpe of mā Of whiche thynge there be examples, howe ofte tymes he holpe the people of Israell, when none of all the people about them wer with thē, but all ii. Cor. i.

agaynst them, al only with his
prelēce, through hys trew wor-
shippe in Hierusalem & Syon.
Psalm.xix He wyll sende helpe vnto the
frō his holy place, and oute of
Syon shal he defende the. And
as often as they loked not for
helpe out of Sion, but oute of
Egypt, or from the Assirians,
so oftentymes they fell, & were
worse hurte, as menne whyche
clauc to a staffe of a rede. For
helpe or socour requyred of cre
atures, is not on ly vayne, but
is also to oure hurte and losse,
as Luke telleth, of the womā,
which had the course of bloud
whiche bestowed in vayne all
the substance she had on phy-
sitions, and receyued helthe by
fayth onely in Christ. For god
delivereth when most nede is,
that hys glory maye shyne the
brighter. Therfore the wyll of

god

god muste be loked on and oure helpe & hope may be affyred in nothing els, then in god, which is an helper in time conuenient Which hath fixed his eyes vpon the. For the eyes of the Lorde are on the ryghtuouse, and his eares redye to theyr prayers. We maye put no affiance nor trust in mā, nor in mānes helpe, but in God onely. Claine is the helth of mē. Cursed is he that trusteth in man, and maketh fleshe his defence, and is departed from God. Thy kynge shall not increase his horses. Wo to them whiche go downe into Egypte, hoppynge in the helpe of horses. Some in horses, and some in chariottes, but we in the name of ỹ lord. Nor hath he delyte in the strēgth of the horse, nother yet pleasure in the legges of

Psal. xxxi.

Hie. xvii.

Deut. xvii

menne. The lord delyteth in the
that feare hym, and in them
that putte theyr hope in hym.

Yet in affyccyon or sycke-nes, medicine and coun-cell are not to be des-pised. Cap. x.

For god by instrumentes
perfourmethe hys wyll
and dothe & worketh all
thinges in theyr ordre by
meanes, as clerelye testyfyethe
holy scripture. Esay comman-
ded to take a cluster of fygges,
& to playster them vpon Ezechi
as wound, & so to be made hole
Thys is certaynelye a greate
prayse & defence to physicke. For
god wyll not the vse of hys cre-
atures to bee neglected or dys-
pised. He condēneth onelye the
fayth & confidēce in creatures.

Esaye. xxviii.

iiii. Reg. xx

And

And althoughe he mought easyly haue healed Ezechias, with one worde: yet would he do it by medicine. So he mought bring forth and increase chyldren of mannes body, otherwise or by some other maner, but yet he wyll do it by the womanne.

Wherefore let vs vse thynges as god hath created them, with thankes giuyng, & let vs onely put no confidence in the: as we rede that Asa dyd, whyche in hys sickenes sought not ỹ lorde but phisitions. Hope must chiefly be put in the lorde, and afterwarde lette vs vse the helpe of physytions, as the benefite of God. Moreouer we muste consyder, that God hathe created medycyne, as wytnesseth Jesus Sirach: Honour the phisicyon for necessytyes sake, for the hyghest hathe created hym. ii. Cor. xv.

For of God is all remedye. &c.
Beſyde that amonge the peo-
ple of God, there were euer phi
ſicions, and Luke himſelfe, the
euangeliſte was alſo a phyſy-
Colos. iiii. cyon. But yet (as I ſayed) we
muſt put no confydence in the
phiſycyō, but rather in god. For
phiſyke without the worckyng
of god, helpeth nothyng as wit
Math. ix. neſſeth the hyſtorye of the wo-
man, which twelue yeres ſuffe-
red the ſyre. For the outwarde
phyſicke is deceytfull, and no-
thynge at all, except helth be in-
wardely gyuē of god. The wo-
man is not reproued, bycauſe
ſhe ſpent muche on phiſycyons,
but rather is prouyde ſhewed,
that phyſycke is vayne, when
it is attempted without God.
Do maye we not deſpyſe phy-
ſicke, whō the higheſt hath cre-
ated of the earth: ſo that we re-
nounce

nounce our wyll into the hande of god which is ꝑ chiefe pointe that is by Physycke, other to heale vs, or to kyll vs. This is the strōg faith in god, throughe whiche, no sycknesse is so greuous and vncurable, whiche is not made whole. This faith I saye, is nothynge elles, but the most lyuely opinion & vndoubted truste in the mercye of God, wherby a mā vndoutedlye perswadeth hym selfe, that he is in the fauour of God, and that God is curteyse, & forgyuynge hym all thynges, that he hathe other done or sayde. Courteise in good thynges: forgiuynge, in yll thynges. Thys faythe commeth by hearing, & hearing by ꝑ word of god. Physicke therfore maye not be despised. For God is ꝑ aucthor & creature of thinges, in whiche also he worketh Rom. x.

as by a meane. Soo Helizeus
toke salte and caste it into the
fountaine of waters, whyche
were very yll, and vnholsome,
and made the waters hole a-
4.Reg.ii. gayne. He purged and ryd the
lepry of Naaman, captain vn-
der the kynge of Syria, in the
water of Iordan. Water with
out the worde & promyse of god
is nothing, as if any other had
washed hym selfe a hundrethe
times in Iordan, he should not
haue ben clensed. Naaman is
clensed for he had promise. Be
thou washed, and thou shalte
be hole. When he regardethe
not thys promyse, but onelye
the water, he erreth, and tary-
ethe in leprosye, and so shoulde
haue perished, & haue bē a blas-
phemer agaynste god, onelesse
he had bē warned of hys seruā-
tes. He came therfore with faith

and

and was made hole. So christe to make the blynde manne hole made clay with spittel. Againe, The hem of Christes garment touched, delyuered the woman from the flure of bloude. The voice of Christ called forth Lazarus. The voyce of Chryste called forthe vncleane spirytes from men. The shadow of Peter expelleth sickncs. So much can the creature do, taken into the handes of the almyghtye whyche hathe not thys strenghte of nature, but of the euerlasting worde of god, of whom it receyueth the strength of doinge, that it resteth not, but is euer workinge and mightie. John.ix. Math.ix.

For there is nothing made of God in vayne, although it be neuer so vyle. For therefore God created those vyle thynges, to signifye, ỳ he hym selfe

worketh in those abiecte and vile thinges: but the wicked do attrybute the strengthe of curynge, healynge, multyplyeng, and bryngeforth, to the erth, nature, & herbes: but the faythfull attrybute it, to the lyuynge worde of God, and to the present power of God. For God worketh all thynges, by ye erth herbes, and other hys creatures, as by instrumētes: but yet we ought not to attribute those thynges to trees and herbes although God vse those thynges for oure sake, but to God, whych worketh all thynges, in all thynges, that all thynges maye be referred to their fyrste well spryngе. Wherefore it is sure, that god by instrumentes doth worke, clense, heale, and make safe. So god only fedeth vs, your heauēly father fedethe them

them, yet vsed he breade as an instrumente to fede by. Breade confirmeth the heart of mā. Agayne, God alone kepeth vs, & defēdeth vs, accordyng to this. Except the Lorde do kepe the cytye, he that kepethe it, watcheth in vayne, and yet he kepeth it, wyth the mynisterye of angeles and gouernours. Fynally, God is the auctoure and Lorde of all thynges, he hathe his organes and instrumentes with the whiche, as with meanes he doeth what he wyll. Psal.c. lii. psa.cxxvii.

¶ In affliccion no tyme maye be appointed to God, nother yet maner wherby we would be delyuered. Cap.xi.

THere is no tyme nor measure of affliccion to be prescribed

scribed or lymitted to the lorde, although he deferre the matter a longe season, as it appereth
John.v. in the.v. chapter of John, that the infirmitie of the sycke was prolonged vntyll the .xxxviii. yere, by the wyll of god, vntyll Christ should come and be glorysied. So let vs beleue certainly, all our afflictions to indure the longer, through the mightye wyll and worke of God, that at the laste the Lorde bee glorysied in vs. A certain man
John.ix. was borne blynde, and contynue so blinde vntyll he came to the perfect age of a man. But wherefore? Verily, that the worke of the Lorde myght bee shewed in hym. In lyke wyse the Israelytes were not onelye greuously punyshed vnder Pharao in Egypte, but also slong season, not that they shuld

be

bee destroyed, but rather that the name of the lorde shoulde be glorified in the. Job also was caste into grieuous hell paynes many monethes that by ỹ continuaunce of hys paynes, it might bee made manifeste that all men were liers, and god only trewe. That is, that ỹ name of god by hym mighte be glorifyed. In lyke maner Joseph, hauing knowlege by his dreme that he shoulde be a gouernour was kepte longe tyme, partelye vnder grieuous seruitude and bondage, & partelye in prison. But for none other cause, but that the name of God, by hym deliuered from soo low humylitie, & brought to so greate honoure, myght be glorifyed. God wyll therfore helpe when nede shall require, whenne we be compelled to desperye in all hys

humayne helpe, and when all carnall counsel deceiue vs, for God onelye wyl be glorifyed. Christ dyd not chaunge water into wyne at the begynnynge, but dyd tarye vntyll it appered manifestly to al the gestes, that there lacked wyne. That the glory only to god and to none other might be geuen. It semeth oftētimes, that god doth leaue his electe in the myddell of all yl, but sodeinely helpeth & geueth socour, specially whē al thinges is brought to desperacion: and besyde all hope, with some rare and seldome shewen myracle he helpeth although naturall remedye do lacke, and trouble abounde on euery syde, so that it semeth, that the lord hath forgottē his elect: but afterwarde he faileth not to delyuer them out of the

myddes of all theyr troubles more gloriouslye. He myghte haue let Pharao, that he should not haue punyshed the childrē of Israell, but when all mens helpe was paste, he delyuered hys people frō Pharao in the red see. The lord doth prolong helpe for our vtylitie & profyt, that he myght exercyse & proue faythe by temptacion: so that he onelye myghte possesse the title and name of a helper, that we myghte lerne the better to trust in god, and to haue compassion vpon other that be tēpted as in the psalme. And thy lernynge hath corrected me for euer, and thy dyscyplyne shall teache me. So Paul speaketh of Christe: It behouethe that Christe in all thynges shoulde be made like hys brethren, that

Psal. xvii.

Hebru. ii.

he

he myght bee mercyfull ouer them. We ought not therfore to despaire in the time of affliction, specially when we know certeynely, that the terme and ende of punishment and peyne, is to bee prescribed, limitted, and appoynted of god, as the prophetes beare wytnes,

Hie.xxix. When the yeres begynne to be fulfylled, I will visite you, & rayse vpon you a good word. Also, the daye shall be, that I wyll breake hys yoke from thy necke, & straungers shall beare no more rule ouer it. He which shal beleue, shall make no hast.

Esa.xxviii He which yet semed a farre of, shall apere at the ende, and shal not lye, although he tary yet loke for him, for he is comming, and at the laste he shall come and shal not bee slowe. Wherfore we must say: The wyll of

Mathe.vi. the

the Lorde be fulfylled. Also, lorde, yf thou wylt thou mayste make me cleane. Also Paule sayeth. The lorde is faythfull, whiche wyll not suffre you to be tempted aboue youre might, but shall gyue with tẽptation power to resist, that you maye be able to suffer. Althoughe he kyl me, yet I wyl truste in him If I shall walke in the myddell of the shadowe of deathe. I wyll not feare euyll thynges bycause thou arte with me. Judith in the. vii. & viii. Chap. is a good example. The people of Israel were. xl. yeres in deserte. God did not giue to Abraham shortly ẏ which he promised. So Christ sayde his houre was not yet come, The womã of Chanany is a good exãple. Also Christe was tempted of ẏ dyuel in wildernes xl. dayes.

i. Cor. x.

Job. xiii.

John. ii.

Mat. iiii.

Preparacion

¶ It is a greate comforte to them that be in affliccyon, to remembre, that Christe was also tempted & exercysed with yl as we be wont to be exercy= sed. ca. xii.

FYrste we see Christe tempted: in whome we haue an example of pacyence & longe sufferynge. Thys is oure Captayne, whome we ought to folowe in sufferynge, ne leste it shoulde be heuy to vs when we be tempted and punyshed in thys woorlde, other of the Deuyll or of hys membres. For as the apostle saieth. Hebr. v. We haue a Bysshoppe tempted in all thynges lyke to vs, with oute synne. And for as muche it pleaseth hym so to be tempted

ted, he myghte the better helpe them that be tempted. Therfore Christe was delyuered to the Dyuell to be tempted, as he was after betrayed to the Jewes to be crucyfyed: that we, which be tẽpted, by him and in him myghte lyue. And furthermore, that by his temptacyõ he shoulde ouercome, lest we shuld obey and be ouercome in temptacyon: and by that his deathe he myght redeme vs from perpetuall death. Therefore let vs not be angrye, nor take it greuously, when we be let slyp by God our father into dyuers tẽptacions, trybulacions and afflyccyons: Because no man is tempted, except the Lorde wyl. For the dyuell hath no power to hurt anye mã, except the lord wyll permit & suffre him. And whẽ soeuer he shall suffre hym

to tempt, yet he wyll not suffer vs to be tempted aboue our power. We haue not only christe for oure example, but also the godlye bothe prophetes & apostles, which in lykewyse be tẽpted, persecuted, stoned, kylled, & crucifyed. As Paule of hym selfe wytnesseth. It is a greate comforte to the godlye, when for the name of Chryst and his holye gospell, they suffer persecution, imprisonmente, and at the last deathe, in which troubles yet ioye and affliction haue place and be mixt togyther. If they be punished, it is ioye and cõfort to them, to haue Chryste and all good and holy men felowes wyth them in theyr afflictions. As Paule sayeth.

1. Tessa. 1. Receyuynge the worde with greate affliction, and ioye of the holye goost. So Chryste doth

dothe comforte his electe: saye-
inge. In the worlde you shall haue affliction, but be of good comforte. I haue ouercome the worlde. You shall wepe and lament, and the worlde shall reioyce: you shall mourne, but your mournynge shall bee turned into ioye. The seruaunte is not better then the Mayster. He that wyll folowe me, lette hym denye hym selfe. &c. He whiche dothe not take vp hys crosse and folowe. &c. He that wyll saue hys soule, shall lose it. &c. And he whyche wyll lose hys soule for my sake, shall fynde it euerlastyngelye. For the Gospell is the word of the crosse, who so euer preacheth it trewlye, and confesse it, muste nedes suffer affliccion. For thy gospel doth reproue the worlde, and con-

John. xvi.

John. xv.

Mat. xvi.

o tempt yet he wyll not suffer
to be tempted above our po
wer. We haue not only christe
or oure example but also the
godlye bothe prophetes & apo
stles, which in lykewyse be tre
ed, persecuted, haued, killed,
crucifyed. As Paule of him
selfe wytnesseth. It is a greate
comforte to the godlye, when
for the name of Christ and his
holye golpell, they suffer perse
cution, imprisonmente, and at
the last deathe, in which trou
bles vetioye and affliction haue
place and be mixt together. If
they be punished, it is ioye and
comfort to them, to haue Christe
and all good and holy men be
lowes wyth them in theyr af
flictions, as Paule layeth.

Ecclesia. Receyuynge the worde with
greate affliction, and ioye of
the holye goose. Do Christe

nothe comforte his electe: sayinge. In the worlde you shall haue affliction, but be of good comforte. I haue ouercome the worlde. You shall wepe and lament, and the worlde shall reioyce: you shall mourne, but your mournynge shall bee turned into ioye. The seruauute is not better then the Mayster. He that wyll folowe me, lette hym denye hym selfe &c. He whiche dothe not take vp hys crosse and folowe &c. He that wyll saue hys soule, shall lose it &c. And he whyche wyll lose hys soule for my sake, shall fynde it euerlatyngelye. For the Gospell is the word of the crosse, who so euer preacheth it trewlye, and confesse it, muste nedes suffer affliction. For thy gospel doth reproue the worlde, and con-

John xvi

John xv.

Mat xvi.

demneth those thinges, whiche
be in the worlde, but the world
can not suffer that. Therefore
he punisheth, persecuteth, and
kylleth the godly. We haue ex-
amples ynowe. Cayn killed A-
bell. Esau persecuted Jacob,
Saul, Dauid. Pharao, Moy
ses. the Pharisies Christe, the
Jewes, the Apostles, Herode,
John the Baptyst. Yf therfore
we be lykewyse punyched and
tempted, there chaunceth no
newe thynges to vs. But let
vs remember Christe and hys
apostles oure examples, which
admonyched and warned vs
of suche thinges, whyche were
in lyke wyse punished, and did
teache vs, that al such as wold
lyue godly & mekely in Christe,
ii. Tim. iii. shoulde suffre persecucyō. And
Act. xiiii. by many troubles we must en-
tre into the kyngdome of God.

It

It is greate comforte in afflictyon that no man can hurte the faythful, excepte Chryst wil. Cap. xiii.

Although the worlde & the dyuell bee neuer so furyouse and mad, yet the faythfull can not be hurte. I wil not feare a thousande people, compassynge me about, bycause they stande vnder the wynge of god. Also all the creatures canne not hurte the faythfull, excepte god wyll. The water dyd not harte the Israelytes: the fyre dyd not hurte the thre chyldren, beynge in the furnace: the Lyons dyd nothynge hurte Daniell: Dauid plucked a deare out of the mouthe of a Lyon, as the Epistle to the Hebrewes wytte- Psal. xlv.

ken, clerelye witnesseth. If the faythfull perysche in battayle, it is the good wyll of God.

Wythoute whose wyll and sufferaunce, no aduersytie can come vnto them. And he that hurteth one faythful, dothe not hurte hym, but God. For God doth reuenge the wronge done to the faythful, as it were done to hym selfe. And anye aduersytie or heuynesse, hange ouer the people of God, god regardeth and taketh that euen as he hym selfe were punnyched, and greued: but the reuengyng therof, is to be lefte to God. For god maketh hym selfe defender of all beleuers: he dothe take them, and caryeth them vppon hys shoulders. Therfore God hathe charge ouer the godlye, whether they lyue or dye. Nor he dothe not leaue

them

thē in the middle of theyr trou-
ble and crosse, but then he is
more nere them, and can not
forgette his electe. He is the
God of Abraham, Isaac, and
Jacob, where so euer they bee. Math. x.
So Christe. The heares of
your heades be numbred. The
Jewes dyd seke to kyll Christ Iohn. vii.
but hys tyme was not then co-
men. No man dyd set handes
vpon hym, because his houre
was not come. They wente a-
boute to take hym, but he did Iohn. x.
escape from the middel of theyr
hādes. Notwithstāding ꝑ wic-
ked do often ouercome ꝑ God-
ly, and god doth suffer the wic
ked to preuayle agaynste the
good: but through that rod, ꝑ
lorde doth cal his to repētaūce
and teacheth thē in feare. So
Cayn preuailed against Abel,
the Sodomites against Lothe

Esau

Esau agaynste Jacob. The Philistyans oftenne tydde ouercome the Israelytes, Abymelech ouercame ỹ sichimites, Saul agaynst Dauyd. Herode agaynste Johan, the Jewes agaynst Chryst. Achab and Jesabell agaynst Helia, the Jewes against Stephen, the turke often ouercometh the chrystyans. In these examples it is greate comforte to the godlye, whyche suffer wronge, to whome the lorde sayeth. I wyll fyxe myne eyes stedfastelye vpon the.

Psal. xxxi. That whiche was done in the beginning of ỹ worlde, is done also euen vnto the ende of the worlde. The wycked thynke that they ouercome, whan that they kyll, and caste other into exyle, and thynke that the lorde dothe forsake them, when he dothe not delyuer them frome

death

death and persecucion, by some visible miracle: Surely Christe was so delyuered from deathe, and so all they, whiche doe beleue in Christ, by Christ be delyuered frō death. God woulde not graunt (yf he dyd not certaynly knowe) that of persecucyon, and suche other yuelles, whyche be wonte to chaunce to hys electe, greateste profyte to come vnto them. He suffereth them to be cast into pryson, into yuelles, and into death, that he maye declare therby, that he hath bothe power and wyll to saue them. Suche dilygent care hathe the lorde ouer the godly. God with all hys aungelles is redye, when all other thynges do forsake. Wherfore ỹ psalme sayeth. Beycause my father and my mother haue forsaken me, the lorde hathe taken me. Fo-

there

there, it is a greate comforte to the godly, that ỹ wicked (whō god dothe vse as a rod, to skorge the godlye people) go not clere awaye without punyshement, whome he maketh other shamefully ashamed, or throughe theyr owne counsell he doth take them, & bryngeth them into the same dystruction whiche they theyr selues haue studyed and founde out for other. As it is ryght before God that he shoulde rewarde euery man accordyng to hys workes What is so iuste before God as that they whiche do oppres the godly in this worlde, and throughe persecutyon make them exyles, in the worlde to come, shall suffer the same persecutyon, whyche they haue done to other. The Godlye that they maye bee in reste

with

with other sayntes, whiche cō=
mynge frome greate trouble,
shall nowe receyue the kynge=
dome eternall. For when we
be gone here hence, all laboure
and sorowe shall cease, & reste
and ioye shall folowe, and to
the wycked shall folowe cleane
contrarye, lyke as (we rede in
the gospell) dyd folowe to the
ryche glotton. Sonne remem=
bre.&c. Wo bee to the Assure, Esaye.x.
the rodde of my angre & furye
I wyll teare the, and breake
the, as the bough of a tree.
Also Paule, it is ryght (sayeth
he) before god to gyue afflycti=
on to them, whiche do punyshe
you, and to you whyche be pu=
nyshed, release and deliuerāce Rom.x.
thereof. Examples hereof bee Daniel.v.
Pharao, Balthasar, Daniell.
Sēnacheryb. Saul, Absalon ẏ Macha.v.
phariseis, Chaiphas & Pilate.
The

The cause is, for he that hurteth one faythfull, hurtethe not onely him but God, the whiche doeth reuenge the iniurye, and wronge done to the faythfull, as iniurye done to himselfe, as the Lorde sayde to Samuell.

1.Reg.vii. They haue not cast thee away, but me. He forbyddeth to touch hys faythful, saying: Do not

Psa,c.iiii. touche myne annoynted, & saye not yll of my prophetes. They whiche deuoure Jacob, do syn, and yll shall come vpon them. He that toucheth you toucheth

Hie.x. the apple of myne eye. They that spoyle the, shal be spoyled. Also Christe. He that heareth you, heareth me, and he that dis spyseth you, despyseth me, and

Act.ix. so God did speake from heauē to Paul: saying: Saul, Saul, why doest thou persecute me.

The

to the crosse.

¶ The goodnesse of God is not to be dispised, or lyghtelye regarded before afflictions, wherby God wyll punyshe & gyue warnyng. Cap. xiiii.

GOd therfore gyueth warnyng and monicion before that men should repent, & so repenting, should beleue and receyue grace, & they whiche wyl not beleue, shoulde be wythout excuse, & suffre punishment iustlye. So Noe in his tyme dyd admonysshe men an hundreth yeres. Gene. vi.

And Lothe dyd warne the Sodomites. Also Egypte was in peryll to perysshe, then Moses was sente. It was shewed before by the Prophetes, that the tenne trybes shoulde ii. Pe. ii. Gene. ix.

be

be carryed to Babylon, Hierusalem shoulde be ouerthrowen by the Chaldees, and the people brought to captiuitie. Hieremie was sente, whiche preached fortye yeres. Nabugodonosor was made afrayde in hys dreame. So Christ dyd bewayle and shewe before the destruction of Hierusalem.

Dani.l.iii

The place of repentaunce with god is before the sentence gyuen but not so, yf it be written: the folysshe vyrgines dyd aske oile in vayne, when the yates were shutte vp. Esau murned to late, when Jacob had gotten the blessyng. So the psalm

Seke the Lorde whyle he maye bee founde. Kynge Balthasar dyd not seke the Lorde, nor dydde not fynde hym, but Nabugodonosor dyd seke hi: and dydde fynde hym. Also

the vnfaithfull ministers bou-
den both hand and fote, were
cast out into outwarde darke-
nesse. When the wrothe of the
lorde is consummate or at the
full, the Godly be punysched
with the wicked. The iugemēt
of God, when he is angry, is
geuen vpon all, as well good
as yll, as Esay teacheth. Also Esay.lxiiii
the psalm. The godly conceiue
a hope of felycytie and grace,
as they do confesse. We haue
not forgotten the. The Lorde Psal.lxxvi
shal not cutte away hys mer-
cye for euer. And they whyche
be chastened do suffer iudge-
mente, and at lengthe do ob-
teyne mercye. He wyll not be
angry for euer. Therefore the
Lorde dothe punysche all the
godly, which do repente, with
peynes in this worlde, as he
punysched Dauid, ẏ he myghe

make them more lowlyer: he dothe instructe them wythe lernynge, and makethe them more circumspecte and ware. God doth euer sende before both messengers and tokens, that men might repente: and to thē whiche wyl not repente, no excuse shall be lefte: as the prophetes, Christe, and hys apostelles dyd warne men in theyr tyme, as it is wrytten: Wysedome sytteth without the dores, and preachethe in the stretes, and cryeth aloude, &c. He counselleth & stirreth his to repentaunce, that they may feare ne leste he caste them among the blasphemers. But they be not caste awaye, the whyche made accorde by goddes worde do beleue Christe: but rather Christ draweth thē to him selfe sayinge: Coms to me all you

Prouer. 1.

whyche

whiche labour & be burdened & laden, and I wyll refreshe you. But thou wylt saye: The proper worke of God is to saue and to haue mercye, & therfore he wyl reuoke hys sentence. It is trew, for it is strãge a worke to him to be angry: for verely, he wold not the death of a sinner, but rather that he shoulde be conuerted and lyue. But vnder this condicion, he wyll reuoke his sentence, if we knowledge our synnes, whereby we haue prouoked god to wrothe, and do repent. If the wycked do repent. &c. But repentaunce is conuertion and turnynge of the wicked man, whose two partes by contritiõ & faith. Cõtrition, is to knowledge the sinne, and by the iudgemente and sentence of God, truely to be made afraide sayinge. We haue

synned onely to, beholde, thou art angry. Also, I am he which haue synned. But faithe is a constante truste of mercye, by the which we decree and reden surely, that our synnes be forgeuen vs for Christes sake Then shall god reuoke his sētence, when there is yet time to pacifie god. As we rede in Jonas of the drowninge of the Niniuites. And the worde of god was spoken to Elay: Go & say to Ezechias. This saythe the lorde god of Dauid thy father. I haue heard thy prayer, and seene thy teares and wepinges, behold, I wil adde and put to thy dayes fyftene yeres. &c. So Christ dyd set forthe the fayth of ꝑ womā of Chananie which before he seined to put a way. Is god therfore to be estemed mutable? no: for although he

he reuoketh the sentẽce, whych he wylleth to be secrete and hydde from vs, yet he dothe not chaunge his eternall counceil, but for thys cause those thynges be done by the godlye prouidence of god, that the kynge the of the righteouse might be proued. Therfore the decreed purposes of God be irrecuocable, and can not be called agayne, nor any mã lyuinge can breake or disapoynte the, decree and purpose of God, as Esay witnesseth, sayinge. The Lorde hath decreed it, who can breke or make it voyde? he hathe put forth his hande who can turne him againe? So Naum. Who can stande before the face of his wrothe and indygnation? And, who is able to resyste in the wrothe of his fury? Surely no man nor creature cã breake Esay. xliii. Naum. i.

the decreed appoyntemente of God, or reuyst hys wrothe. The decree of God maye be broken by repentaunce: that is, by sorowe, that the synne is done: & by faith, which doth certeinely beleue and sele, that al our synnes be forgeuen vs for Christes sake. Thys fayth dothe ouercome the iudgemēt of the lawe (whiche is the decree of God) whiche is his wrothe. Wherof Ezechiel speaketh: The Lorde saith, I haue serched for a man the which woulde make vp the hedge, and set vp him selfe in the gap before me in the landes behalfe. It is sayde to Moyses Let me destroye this people. He whiche sayth, let me, doth signifye and declare, that he maye be letted, whiche by no carnall armure, no walles of defence, nor by no mannes willedome is

or can be brought to passe, but by the onely faith in the worde of god, which is Jesus Christ.

There be diuerse crafftes of the dyuel wherby he temptethe, and where one crafte profyteth nothing he addeth many other. cap. xv.

The diuell hath not one grin, snare, or deceyte, but diuerse. For he goeth about to deceiue fasters & solitarie people, or cloysterers, by one policye or other, which be cõuersãt in the multitude & cõmon people by another craft: but against al the assautes of ỹ diuel, there is none so sure & redy a remedie at hand as the cõtinuall medytacion of

scripture: as Christ dydde ouer
Math. iiii. come all the assautes of the dy-
uell by the onely meditation & recytell of the scryptures. For that is the onely commodytie and profyte, the continual meditation of scrypture bothe by day and nyghte, and so Paule
Ephe. vi. sayth. Take you the hattes of helthe, the sworde of the spirite whyche is the worde of God wherby we defende all hys fyrye dartes and weapons, and vtterly extiguyche thē wherfore it is beste remedye in the beginnynge of all tēptaciō, to checke the deuil in ye mouth, that it becommethe not vs to do that, whyche he styreth and suggestethe vs to do, specyallye, bycause God prohybytethe and forbyddeth it to be done, that he can not by any meanes suffer: nor he wyll not be smytten

downe nor dryuen awaye with one stocke or twayne, but he wyll come againe as often. For he walketh about as a rorynge lyon, seking whom he maye deuour. Whom you muste resyste wyth stedfast faith, sayethe Peter. For ỹ diuel knoweth how to bryng forthe the wytnesses of scryptures, but falsely of his spirite of errour. i Peter.v.

i. If thou be tempted in pryde or vaine glory, answere him agayne.

IT is written, God resisteth the proude, but to the lowly he geueth grace. Ashes and yerth, why art thou proude. He whyche exalteth hym selfe, shal de made lowe. And he that lowely meketh and submytteth i. Peter. v. Eccle. xi.

hym selfe, shall be exalted. So Moyses and Aaron in the begynninge were lowely, but at the laste they were greate. So Joseph was lowely in Egypt. Daniel in Babilō was lowely, the apostelles were fyshers. Pride dyd ouerthrowe Lucifer out of heue. So Pharao, Nabugodonosor, Baltasar, Holofernes, and other proud kynges: pride hath cast them down into extreme mysery: The lorde hath put downe the myghtye from their seate, and hathe exalted the lowely.

ii. Yf thou be tempted in wroth or anger.

Iacob. i. Eph. iiii. SAye, it is written, ỹ wroth of a man doeth not worke the iustice of God. Let not the sonne go downe vpon your

your wrothe. Be ye angrye and do not synne. Thou shalte not hate thy brother in thy harte, but shalte tell thy neyghbour his fautc, that thou bare not synne for his sake, nor thou shalte not haue in remembrãce the wronge of thy Citizens. For wroth engendreth hatred and hatred manslaughter, and Cayn by hatred kylled his brother. And euery one, which hateth his brother, is a mankyller. To hate a man is not onely to be of a straunge mynde towarde him, but to deny your neyghboure such workes, as brotherly loue doth requyre. i. Joh. iii.

iii. If thou be tempted in feastynge, or glotonye and dronkennesse.

Day

Luke. xxi. Say, It is wrytten. Take
hede to youre selues, ne
lest youre hartes be ouercome
with feastynge and dronken-
nes. Who is accursed? be not
they whyche delyte in muche
drynkynge of wyne, and studye
howe to drynke of cupfulles?
Wo be to you, whiche be strōg
to drynke wyne, and experte
to set vp dronkennesse. Also
wo be to you, that ryse vp early
lye, to vse your selues in dron-
kennes, and yet at nyghte are
more superfluous with wyne.

Prou. xx. Wyne maketh scorners, and
dronkennes prepareth brawl-
ynge or chydynge. Fornicacy-
on, wyne and dronkennes take
awaye the harte. Also dron-
kardes shall not possede the
kyngdome of God. Be you not
dronke w̄ wine, in the which is
lechery. It is not vnlawfull to
dryn ke

drinke wine, ẏ scripture would that the body shoulde be chastised, that he be obedyente and submytte him selfe to the spirite, as Paule saythe. Be you fulfylled with the holy gooste, as he wolde saye: Be you sober, for so you shall be apte to the mocions of the holy gooste. Empty fasters also waxe mad, nor be not mete nor apte for godly thinges.

¶ If thou be tempted in auaryce or couetousnes.

Sly, It is wrytten, what preuayleth it to a man, yf he wyn all the worlde, and yet lese his soule? Take hede and beware of couetousnesse. Let youre maners be far from couetousnes, & be ye contented with ẏ thinges whiche ye haue who

Math. x.

Luke. xii.

who ẏ desyreth to be made ry-
che shal not be without synne.
Of this thynge are examples.
ii. Reg. v. Giesy Helizeus seruaunte, was
stryken with the leprosye. A-
gayne Acham was stoned.
The ende or intente of coue-
tousnes, is to lyue longe, to
lacke nothinge, that he be not
in daũger or losse of any thing
It is the fountayne and roote
of vnbelefe. The Lord therfore
wyll, that we put oure confy-
dence in hym, that we caste all
oure carefulnesse and hope in
hym, and then shall it come to
passe, that he shall prouyde all
thynges mete and necessarye
for vs. Infidelytie then alonly
in all matters makethe vs so
carefull and pensyfe, for be-
cause we trust not god
nor beleue stedfastly
in him.

to the crosse.

v. If thou be tempted with hunger, pouertye, or carefulnes of lyuynge.

SAy, it is wrytten. Man shall not lyue in breade onelye, but in euerye worde that proceedeth from the mouth of God. They whiche seke the Lorde, shall want no goodnesse Psa. xxxiiij
I haue ben yonge, and am waxen olde, I haue not seene the ryghteous forsaken. Psal. liiij.
Lay thy care on the Lorde, and he shall norysche the. Psa xliiij.
Thou openeste thy hande, and fyllest euery creature with thy blessing
Whiche geueth meate to the hungry. Be ye not carefull.
Christe fed with v. barly loues & two fyshes fiue. M. vc. Mar. vi.
The rauēs brought meate to Helyas
Also ỹ angel brought meat frō heauen

heauen to Helyas. Therfore the care of temporall thynges muste be lefte to God. For fode is geuen, and is not gotten w̄ laboure, yet God wylleth vs to laboure. In the sweate of thy face &c. For thou shalt eate the laboure of thy handes.

Gene. iii.

We muste therfore laboure, for because we are made for that purpose, and for because so is the wyll of God, to whose deuyne wyll we muste obeye. Also he hath inioyned vs to laboure, to macerate & mortifye the flesche, to profyte our neighboure and to prouyde for oure necessitie.

vi. If thou be tempted in ydlenes

Gene. iii.

Say thou, In the sweate of thy face, thou shalte eate thy breade. For the Lorde hath appoynted

appoynted the chyldren of A- Prou. vi.
dam to labour, at the exam-
ple of the Pismyre. And Christ
was a carpentar, & wrought
with hys handes tyll the tyme
of his preachyng. Agayne Noe Gene. ix.
plãted a vyneyarde. He whiche
tylleth the lande, shall be satis-
fyed. Consyder thou Godlye
christian, howe God curseth y-
dlenes, and howe muche he ab-
horreth it. For experience tea-
cheth, that frome thence spryn-
geth forth all kynde of vice.
Ezechiell saieth. The synne of
Sodome was pryde, plentye
of breade, abundaunce and y-
dleneſſe. Wherefore God hath
commaunded vs to labour,
and hath blessed them that
labour. For without
the blessing of god
al labour is in
vayne.

¶ If thou be tempted of securitie to be wythoute feare.

Math. xxv

Say thou. Watche ye, for ye knowe not the houre. He ẏ standeth, let him take hede he fall not. Adam stode not in Paradise. The people of Israell, as oftentymes as they were made fat, & encreased to a multitude, so oftentymes fell they backewarde, and forgat theyr lorde god. Dauid whē he was at reste, and syttynge at home wythoute resystence, he was made an adulterer and a murtherer, and numbred the people in his great fury. So Nabugodonosor counteth hymselfe happy. The ryche man in the ghospell promysynge hym selfe ease and rest, dyd heare. O

fole

fole.&c. Ezecheus in tribulacy- Luke.xii.
on continued ryghteuouse. In prosperitie he was ouercome of vayne glorye. For the Lorde forsoke hym, & hys hearte was auaunced. And therefore is securitie reproued. For throughe it, is neglected the commeundement of god. Christe, sayed before, that the householder being absent, and all were a slepe came the enemye and sowed cokell.

viii. If thou be tempted of fornication and adultery.

Say thou, It is wrytten. He i. Cor. vi.
which cleaueth to an harlot is made one bodye wt her. This is ye wil of god, your sanctification, ye ye absteyne frō for-

nicacyon. Nother horemaysters
i. Colo. vi. nor adulterers shall inheryte
the kyngdome of god. Sodom
and Gomer shewe manyfestlye
how muche god punisheth that
synne. Also of the same synne
there are other peynes, execu-
cion, induracyon, and the con-
tempte of God. Also Dina
the daughter of Lya, for whose
whordome were the Sichimi-
tes kylled. Agayne, the com-
maundemente is, thou shalte
not commytte adulterye. Lette
there be no harlotte of ẏ dough
ters of Israell: nother hore-
maisters of the sonnes of Isra-
ell. But thou wilt say. How cā
I auoide this yl? with praier to
God, to giue the cōtinēce. Also
by ẏ word of God & auoydinge
it, as saith Paul. Flee fornica-
ciō. Joseph is an exāple whiche
sted

fled bycause he woulde not be kyndeled with the fylthye loue of the wyfe of another.

ix. If thou be tempted with lying or light wordes.

SAy thou. That lyenge is forbydden in the lawe: that we shoulde not speake false thynges. Thou shalt flee lyinge. Ye shall not lye. Thou shalte destroy all them that make lyes. But lyinge set aside, let euerye man speake the trueth, to hys neyghbour, for as much as we be membres together. Peter kylled Ananias and Saphira, bycause they lyed. I saye vnto you, that of euery ydle worde that manne shall speake, they shal gyue accompte in the day of Iudgement.

Exod. xxiii
Psal. v.
Ephe. iiii.
Math. x.

Agayne. Let no fylthy cõmunicacion go forth of your mouth.

¶. If thou be tempted of confessyng the gospell, or suffreynge persecucion for the gospell.

He that receyueth not my Crosse, and foloweth not me, is not worthy of me. If any wyll come after me, let hym forsake hym selfe, and take hys crosse, and folowe me. For he that wyll saue his soule, shall lese it. Contrarywyse, he that leseth his soule for my sake, shall find it. He that wyll confesse me before men, I wyll confesse hym before my father. I am afflycted and persecuted for the ghospell, as a wycked doer. Iohn bare the Crosse for the truethe sake

sake. So the apostles reioyced bycause they were coũted worthy. So Daniel. For Christian menne are hated of the worlde, and despised in thys worlde. Therefore thys worlde knoweth not you, for bycause it knewe not hym: whiche speake yll of you. The seruaũte is not aboue his lorde: Al they whiche wyll lyue godly.

xi. If thou be tempted of the fayth of thy parentes: as wherfore beleuest thou not that, whyche forefathers haue beleued.

BE ye not made lyke to your fathers. And I haue sayde. Chese euer er in hert. Be ye not as

as youre fathers were. We muste not consyder our parentes, nor kynred, nor longe custome, but only the wyl of God the wyll of god is to beleue.

John. vi. Thys is the wyll of god, that ye beleue in hym, whō he hathe sente.

xii. If thou be tēpted of straūge religion or of worshippynge of saintes, pictures, ymages, or men.

Saye thou, it is wrytten. Thou shalte worshyp thy lorde God, and hym onelye shalte thou serue. Wherefore I wyll gyue godly honour to no creature vnder heauen, but to the lyuynge God onelye. For to me (saieth he) shal euery knee

ance bowe, of all in heauen, in earth, and in hell. Agayne; I wyll not gyue my glory to anye other. Here yf thou be tempted of blasphemye, thou mayst suffre it in no case. And when the name of God is blasphemed, we muste crye, and also set our lyfe in ieoperdye, yf nede so bee. For no temptacyon doth so seperate vs frome God, as doeth blasphemie. Exod. xii.

xiii. If thou muste dye, & leaue wyfe, children, and thy dere frendes.

SAy, The lorde shall be theyr defender. For god both wil & is able to cherishe men, to norish & defēd thē. For he is ẏ father of ẏ fatherles & widowes. Exod. xxii.

I forget thīges behind mi back and indeuour my selfe to those thynges Philip. iii.

i. Cor. vii. chynges, þ are before my face. Agayne, they whyche haue wyues, let thē be as thoughe they had none. And they that wepe as thoughe they wepte not. We muste be diligent, that we leaue oure wyfe and chyldren well instructe and taughte in the feare of God. For the feare of God is better and more pzecyouse, then a chest ful of golde and syluer.

xiiii. If thou be tempted of condempnacyon, that thou art condempned of God.

Rom. viii. Saye thou, That is no cōdempnacyon to thē whiche are grafted in Chriſte, that is, synne cā not dampne them, be it neuer so muche in them: for they are

are made one bodye thrōughe fayth. For the synne, whiche they haue cōmytted, is forgyuen them, and is not imputed vnto them for Christes sake, in whō we are graffed, whiche is the heade, and we the members. He that beleueth in the sonne, hathe euerlastynge lyfe. All they whiche beleue in hym, shall not be confounded. When the righteous faylleth, he shall not be brouled, for the lorde setteth his hande vnderneth hym. The ryghtuouse falleth seuen tymes in a daye. Iohn. iii. Pro. xxiiii.

xv. If the deuyll say, thou art a synner, and art not graffed in Christ.

CHryste came in to thee worlde to make sake sinners. For the deathe of Christe hathe satisfyed for

for all sinnes, through his stro-
Esaye.lii. kes, are we all made safe. For
he hathe borne oure synnes in
Ephe.i. hys bodye. By whom we haue
redēpcyon throughe his bloud.
I came not to call the ryghtu-
ous, but synners. They whyche
are whole, nede no phisicyon.
i.John. ii. And yf anye do synne, we haue
an aduocate and spokesman to
the father, Jesus Christe.
The Godlye haue synne also,
but god imputeth it not. The
Psal.xxxi. sayntes do euer praye. Forgiue
vs our trespasses. If we con-
fesse, that wee haue synnes, he
is faythfull and ryghteouse
to forgyue vs oure synnes, and
to clense vs from all iniquitie.
We haue manye examples.
Mary Magdalen, also Paule
was a blasphemoure, of the
thefe whiche wente frō extreme
punyshmente to ioye, of zachee

to the crosse.
Mathew, and Peter.

xvi. If he continewe and say, but thy synnes passe the sounde of the sea.

AS farre as the East differeth frome the West, so farre of hath he made that oure synnes are from vs. If thy synnes be as redde as scarlet, yet shall they be as whyte as snowe: and yf they be as redde as purple, yet shall they be as whyte as wolf, I haue sayed, I wyll confesse my vnryghtuousnesse agaynste me, and thou hast forgiuen the wyckednesse of my synne. I haue synned lorde. &c. And the lorde hathe taken thy synne frō thee. Thou haste caste all my synnes behynde thy backe. And he hath throwē all our sines in the

Psal. ciiii.

Esaye. i.

Mich. vii.

the botome of the seas. If the wycked shall repente.&c. For god hath promised remission of synnes to them that repent.

xvii. If he saye, suche promises are made to the godlye, thou arte an apostata and a idolt man.

Luke.xv. And the prodigall sonne was lost, and as apostata, yet he found grace. So great is the loue of god towardes vs, he wil saue al them that wil knowlege thēselues. He hath so great care euen for the least that are lost, in ỹ sight of the world. Examples ar David, Peter, and the theefe, and also Paule: God sometyme suffereth hys saynctes to erre for a lea-

a season, but he calleth agayne at length. He bryngeth them in to dyuers troubles, that they maye knowe hym. He yeldethe them vp some tyme in to the handes of Satan, and his mẽbres, that they maye knowe howe muche eliar it is to serue hym, then the Prynce of thys worlde. The confession of the prodigall chylde is greate: Father I haue synned agaynste heauen and agaynste thee. Soe Dauid, I haue done yll agaynste the. Lo all oure rightuousnes are as a blody clothe of a womã. This mekenesse God beholdethe, he is moued wyth mercy, as the father of the prodigall chylde. We are therefore receiued wythout al our merite or deseruing for we are yet enemyes.

Luke.xv.

Luke.i.

xviii. But god heareth no sinners nor strayers awaye.

SAye thou. It is trueth, god heareth nat synners, which repente not whiche sorow not, nor are borne again by fayth: those are the vngodly and hipocrites, which pray not to God: and yf they praye, yet praye they not in faith. Then shall they call on me, and I wil not heare them. So in the Psalme. They shall crye, and I will not heare the. But he graciously heareth the cõtrite, and them that repent, and are borne again by faith in Christ. A cõtrite and humbl' harte O god thou wylte not dispyse. The busy prayer of the ryghtuouse is muche worth.

Prouer. i.

Psal. l.

xix. But

to the crosse.

xix. But thou commest very late with thy contricion.

COntrarywyse answere thou. None commethe to late into the vyneyard of the Lorde, as wytnesse the Hystorye of the theefe whiche was full of wycked dedes, & yet sayd to Jesus. Remembre me lorde, whē þ shalte come into thy kyngdome. And Jesus sayde vnto hym. Trewelye I saye vnto thee, this daye. &c. Luke. xxiii

xx. But he had a stronge faith in god which thou lackest.

ANswere. Therfore pray I wyth the Apostelles. O Lorde increase fayth wythin vs, helpe

J.i. our

sure vnbeleke.

xxi. What if all holy scripture be false, for they were men, whiche spake it and wrote it?

Saye thou contrarye, Moyses, the Prophetes, and Apostelles were truelye men, but yet they neyther spake nor wrote wyth the spyryte of manne, but with the spirite of God, they sette not forthe theyr owne doynges, but those thynges whyche eyther they sawe wyth theyr eyes, or receyued of the Lorde. Soe sayde thee Lorde to Moyses: Who hathe made the mouthe of man? Or who hathe made the dome and the deffe? the seynge & the blind, not I? Goo forthe then, and I wyll be in thy mouthe, and wyll teach the what thou shalt

Exod. iiii.

speake

speake. Say not, I am a childe for thou shalte goe to all those, to whome I wyll sende the to, and thou shalte speake all that that I shall cõmaunde thee. He gyuethe the Apostelles bothe mouth and wysedome. Agayne, Ye are not whiche speake, but the spirite of youre father, So Paule: I dare not speake any thynge whyche Christe hathe not wrought by me. If any mã speake, lette hym speake as the wordes of God, that we haue heard, that we haue seene wyth oure eyes as they haue deliuered vs, whiche frome the beginnynge haue seene it wyth their eyes. But those thynges which we haue seene wyth oure eyes. All scripture heauenly inspired The propheci in old time, was not giuen by the wil of mã, but the holye mẽ of God spake diuẽ

Luke. xx.

Roma. xv

ii. Peter. i.

Ephe. v, with the holye ghoste. As it is nowe reueled to his holye apostels and prophetes by spirite:

Mat. xxii. So Christe confirmethe Dauides writinges. How doeth Dauid then in spirite call hym Lorde? Certaynely I am full perswaded, and doubte nothynge at all, that the holye scriptures are inspired from heauen.

xvii. If the temptator saye, thou haste not kept the lawe of god, wherfore thou art accursed.

Galath. iii. Saye thou: Christe whyche was made a curse for vs, hathe redemed vs from the curse of the lawe.

Ephe. ii. Agayne, Euacuatynge, and takynge awaye the lawe of com-

mau-

maundementes sette in decrees. Takyng awaye the hand wrytynge agaynste vs, whiche is in decrees, and is contrarye to vs. For ye are not vnder the lawe, but vnder fauoure, delyuered from sinne. For the death of Christe hathe delyuered vs from the lawe. For truly by Christes deathe, we are nowe in conscience fre from the law, that is, from the wroth of God and euerlastynge deathe. For the lawe canne not be fulfylled of nature, for it is spirituall, as vndoubtedlye the Apostels decreed. The yocke that neyther we. Agayne, who can giue them suche a mynde? Whiche is impossible to men.

Colo. ii.

Roma. vi.

Actes. xv.
Deute. v.

xxiii. If he saye, thou muste forsake the worlde.

Preparacyon

What then? Aunswere thou contrarye wyse. I shall obtayne heauen. For blessed are the dead which dye in the lorde. Agayne. All the worlde lieth in wickednes. Againe. All thynge whiche is borne of God, ouercomethe the worlde: and this is the victory, whyche ouercomethe the worlde, oure faythe. Who is he whiche ouercometh the worlde but he that beleuethe, that Jesus is the sonne of God? I am sure therfore in Christe. All the worlde shall perysshe wyth hys lustes & desyres. Agayne. Loue not the woorlde, nother those thinges which are in the world We are strāgers in this world and citizens of heauen. Ye sonnes of men, howe longe are ye harde harted? Why loue ye vanities and seke lyes? Agayne:

Apoc. xiiii.
i. John. v.

Howe

Howe longe loue you infancye
or childehode, and fooles desire
those thynges, whiche are hurt-
full? Agayne: Vanytie of all
vanytyes, and all thynges are
vanyte. The cause is thys: for
all thynges whyche are in the
worlde, as luste of the flesche,
concupiscence of the eyes, and
pryde of lyfe, are not of the
father, but of the world
and hys luste also,
but he that doth
the wil of god
tarieth for
euer.
(:)

1. Iohn. ii.

¶ The ende.

¶ THE PREPARACION TO deeth, and howe they whiche be in poynte of deathe, ſhoulde be cõforted the.ii. boke.

¶ What is death. Cap.i.

Eath is nothing elles but a ſeparacyon or dyuyſion of the ſoule from the bodye. It is a quiet reſt from the afflictions & troubles of this worlde, in the which they that be deed be ſo refreſhed and newely made, that from thenſe they ſhall ryſe farre aboue al other moſt happy, not into a lyfe wherche ſhall dye agayne, as it is

is in a slepe, but into an euer-
lastynge lyfe.

¶ What is the cause of deathe. Cap. ii.

THe cause of deathe is synne: For out of synne deathe flowed, and is the punychemente, or peyne, or rewarde of synne, or the reuengeaunce of il thinges, as the holye scripture bearethe wytnes, fyre, hayle, hunger, and deathe, be created for punychement, as witnesseth the psalme. For anger & death be in his indignacion, and lyfe in hys will The wages or rewarde of synne is death. In what daye so euer thou shalt eate of it (that is thou shalte synne) theredf thou shalte dye. God dydde not make deathe, nor doethe not reioyce in the destruccyon of

Eccl. xxxix

Psal. xxix.

Roma. vi.

Dapi.ii. the lyuyng. Also, Thzough the malice & enuy of the diuell, deth hath entered. And Paule sayth. By one man, synne entred into the wozld, and thzoughe synne deth. And in Ezech. I wyll not the death of a sinner, but rather that he conuerte & turne frome hys synne and lyue: Also, The soule whiche shall syn, shal dye. Therfoze where death is, there necessaryly sinne dydde go befoze, whyche dwellethe in vs, whyche we haue by inheritaũce, whiche is spzonge fozthe into vs all, of the whyche synne the fyzste father to vs was Adam, frome whome we haue by inheryttaunce ozygynall synne, whiche is a naturall dyspolycyon and inclynacyon, to synne whiche hathe vs hym in fellowshippe blyndnesse of herte, dulnes towardes vertue, & loue of hym

Ezc.xxxiii.

hym selfe, the hatred of God, steynge from the crosse, hatred of the lawe, and dysdaynynge of his neyghboure. For by Adams dysobedyence, oure flesshe is become dysobediente to God soe longe as it is not inspired with the holy goste: and for the sayde synne of Adam, all we be called synners: And so in hym we be all deade: for we bee hys flesshe and hys chyldren of hys owne substaunce. He is the grayne and seede, of whome all we bee spronge oute. As he is deade, so shall we dye, and frome Adam is sprong into vs, both originall synne, and deth, the payne of syn, is come forth.

And the tyrannye of the dyuell, to whome oure nature is subiecte, and in whome the dyuell vseth crueltye, and doeth exercyse it with feare and

all

all nyndes of mysery, and also doth kyll: and moreouer enforceth to all maner of vnhappynesse, to blasphemye, murther, & hatred.

¶ Two maner of deathes. Cap. ii.

THe one is of the bodye or of nature, to whom all men be subiecte: for all haue synned, and haue broken the lawe of God, that is, when thys bodylye lyfe is broken awaye when wee gyue vp the ghoste, and do not occupye thys mortall lyfe. As it is wrytten to the Hebrewes. Hebre. ix. It is ordeyned and decreed, that all menne shall dye ones: and after that iudgemente. By Adames synne nature is subiecte of necessytye to dye, as

Iesus

Iesus Sirach wryteth. There is a heuy yocke vppon the chil-
dren of Adam, frome the daye of the commynge oute of theyr
mothers wombe, vntyll thee daye of theyr buryall, into the
mother of all. The other deathe is of the soule, or of faythe,
or of the healthe. When the vn-
beleuers, drowned in theyr wic-
kednesse, not carynge for God
nor desyring God, nor askynge
forgyuenesse of God, be made
bondemenne to eternall darke-
nesse, whiche is called euerla-
stynge deathe: Whiche is a
perpetuall feare of conscyence
throughe the wrothe of God,
whiche Satan doeth encr ase.
Example of these two maner
of deathes, is the ryche glotton
whiche being deade, was bury-
ed in hell, and Lazarus the beg-
ger beyng deade, and caried of
an-

Eccles. 40

Aungelles into the bosome of Abraham. This man hath comforte: and contraryewyse, the ryche man was punyshed and buryed in hel: ẏ is, he dyed with anyll conscyence: he sawe in hys deathe hys owne wyckednesse and dampnacion, as all wycked men doe. Thys is the worme whyche doeth not dye.
Esay. xlvi. Euen then the folyshe virgins
Mat. xxv. do fyrste see that the wyse haue oyle. Then it commethe to remembrañce to whom they haue done both good & euyll: There the lawe doth fyrste shewe hym selfe (the ghospel beynge taken awaye) then they seke for grace but all to late and in vayne.
There God doth cut of al hope
Proue. i. of recouery of helth or fauoure, the sentence of the cruell iudgemente of God is then, as sayeth sayncte James, Iudgemente

ment without mercye shall be
to them, whyche haue not done Mat. xxv.
mercye. I haue hungered, and
you haue not gyuen me. &c.
Therefore the worde of God
doth teache vs, howe we shuld
auoyde eternall punyshemente,
and howe we shall be saued:
whyche yf we neglecte, and set
noughte by, there is no cause
why we shoulde haue any fur-
ther hope. Of these two kyn-
des of deathes ỹ psalmes make
mentiõ. The death of synners
is yll. And contrarywyse. The Psal. xxxiii
death of sayntes is precyouse
in the syght of God. Also, Goe Psalm. vi
from me all you workers of
iniquytie: I knowe you not:
Come to me all you that do la- Math. xi.
bour and be burdened, and I
wyll refreshe you. Also, In
theyr synne they shall dye. And
Paule sayethe: Whose ende
is

is deathe . Also of the faythe-
full is wrytten: They shall not
Psa.xxxiii fall, all they whyche truste
in hym. The Lorde doeth kepe
theyr bones, and one of theym
shall not perysshe, or be bro-
Rom.viii. ken. There is no damynacyon
to theym whiche bee in Christe
Jesus . Blessed be the deade,
Apo.xiiii. whyche dye in the Lorde . As
there is two lyues, a earthlye
and an eternall lyfe: soo there
is two deathes, the one a tem-
porall, the other, an euerlasting
deathe. The earthly lyfe hath a
begynnyng and a endyng, and
is subiecte to manye myseryes,
and thys lyfe no Christen man
doeth greately esteme, but saith
daylye wyth Paule. Christe
is my lyfe, and deathe is lucre.
And if it fortune me to lyue in
the flesshe, then it is profytable
to me to woorke: and what I
shall

shall chose, I knowe not, I am constrayned of these twayne, desyrynge to be dissolued, and to be with Christ: which thyng is muche better for me, but to lyue in the flesche, is more nedefull for you. So in an other place, God forbeade, that I shoulde reioyce in any thynge, but in the crosse of oure Lorde Iesus Christe, by whome the worlde is crucifyed vnto me, and I vnto the worlde. I lyue but not I onely: but Christ lyueth in me. For in that that I lyue in the flesche. I lyue in the fayth of the son of god which loued me, & gaue hym selfe for me. Therefore he ꝑ knoweth not Christe, nor doth not trust in hym, feareth deathe, as that whiche threateneth & bryngeth eternall ruyne & destruction: but he whyche knoweth Christe, & Gala. vi.

hath him, doth not feare deathe whome Chriſte beynge vyctor, hathe ouercome and ouerthrowen.

¶ To the electe and faithfull, eternall deathe by Chriſte is ouercome. Ca. iii.

THys is the great comforte of theym, that be in thee pangues of death, whiche comforteth and lyfteth vp the fearful mindes: that is, that Chriſt hath vtterlye abolyſhed death, taken away ſynne, & that ſurely through Chriſt, they ſhal obteyne remyſſyon of ſynne, be reputed ryghtuouſe, and haue euerlaſtynge lyfe. Therfore Chriſte, the promyſed ſeede, the ſonne

sonne of god, came downe from heauen, and became man: by his crosse, deathe, and resurrection, hath saued vs, and delyuered vs from eternall deathe: and he payed for vs, all oure dette, as it is wrytten in the epistle to the Ebrewes: Ones he is offered, that he shoulde take away the synnes of many. Also, He hath ones suffred for our synnes. And, The blood of Iesus Christe hath made vs cleane from al our synne. And, Thou shalte cal his name Iesus. For he shall saue his people from theyr synnes. Also, That thrzough death, he should put awaye hym, whiche had rule ouer deathe, that is the dyuell, that he myghte delyuer them, whiche al theyr lyfe were brought in bondage, thrzoughe feare of death. For verely he

Hebr. ix.

i. Pete. iii.

Mathe. i.

Hebr. ii.

hath delyuered vs from the po
wer of lynne, that it shoulde
not kyll vs: from the power of
death, that it shoulde not con-
demne vs: from the power of
affliction, that it shoulde not
greue vs: from the power of
the dyuell, that he shoulde not
destroie vs: and hathe restored
vs to iustice, love, lyfe, and to
the beste and mooste myghtye
god, that is, he hathe made vs
free men and partakers of god
whiche before were captyue
and bondmen to the dyuel. So
our iniquities did cast vs hed-
lynge into the depnesse of hell
and there dyd drowne and bu-
rye vs: but God moued with
mercy, hath cast al our iniqui-
ties vpon the shoulders of his
sonne, delyuerynge vs all from
synne, deth & hel, hath satisfyed
for vs, whiche of god is made
to

to vs wysedome, iustice, holy-
nesse and redemptyon. Whiche
hath gyuen hym selfe for oure
synnes, that he myghte delyuer
vs from this present yl worlde.
And vnder such forme by christ
we be delyuered frome deathe,
synne and hell, that they vtter-
lye haue no maner of ryghte in
vs, nor can not destroye and
dampne vs. As Osee sayeth: I
wyll delyuer theym frome the
hande, that is, frome the power
of hell, frome deathe, I wyll re-
deme them. O death, I wyll be
thy death. O hell, I wyll be thy
bytte. Deathe, where is thy
sting? Hel, where is thy victo-
ry? Thankes be to God which
hath giuen vs victory through
oure Lorde Jesus Christe. So
greate is the power of faythe,
and we be brought into greate
libertye: throughe fayth.

Osee. xiii.

We fele punyshmente in thys worlde, but thoughe faithe we perysshe not. We be kylled, but we shall not dye: We bren in hell fyer, but we be not consumed in dede: and so of all the reste, whiche be not taken away from the beleuer. In the worlde, sayeth he, ye shall haue affliction. &c. For the beleuers be not delyuered from the sclynge of them in thys worlde, but they be delyuered from the power and rule of them, and the stynge is taken from them wherby all men dyd perysshe.

John. xvi.

The Christen man is therfore sure, that death eternall coulde not preuayle agaynste Christe, so lykewyse agaynste hym it hath no power. For Christe hath taken away synne, bryngynge in iustice, he hath strangeled death, gyuing lyfe: He hath obtey-

obteyned victorye ouer hel, ad-
ministring eternal glorye. For
as in Adam all dyed: so in
Christ all shall be reuyued.
For by Adams dysobedyence
synne, death, punyshmente, and
that mooste cruell tyraunte Sa-
tan dyd chalenge bothe ryghte
and rule ouer all, howe manye
so euer were borne of hym.
The lawe of synne is to kyl:
the wages of synne is deathe:
the right of death is to damne:
the ryghte of afflyctions is to
greue and make heuy, the ryght
of the dyuell is to destroye: In
to all these ryghtes & powers,
Adam by his disobedience, hath
cast vs. And Adam then had
bene vtterly extincte & vndone
yf that he had not be comfor-
ted agayne and reuyued wyth
the worde of grace. But he
was receyued vnto grace, and

the father dyd take frome him feare of deathe and anguyshe: for he dyd feele and perceyue the wroth of God, and God to be hys enemye, and also al creatures, so that he coulde not tell whyche waye to tourne hym. This feare I saye, the father hathe taken awaye frome hym throughe the mooste swete absolution and promyse of grace whē he seyd vnto the serpente:

Genes. iii. I wyll put enmitie betwixt the and the woman, and that seede shall all to breake thy heade.

Thys worde when Adam dyd heare and beleue, he was holpē and deliuered, and came frome hell, & nowe beleued the worde of God: thynkynge vnder this forme: Thys God hath spoken whiche can not lye or deceyue. In this fayth Adam dyed, and after Adam all the faythful vn

to

to Abraham, whyche dyd also cleaue faste to this worde, thinkynge thus: he wyll come, yea surely at the laste he wyll come bycause the Lorde hath so promysed, whiche can not lye: and in this fayth they were saued.

¶ Althoughe the godly dye, yet they shall lyue. Cap. iii.

THe Godlye and iuste people haue mooste comforte, althoughe in this lyfe they be put deathe and seme to be forsaken of God caste into hell, and as shepe ordeyned to be slayne: As scrypture wytnesseth of them. For thy sake we be iudged as shepe ordeyned to be slayne. Also I thynke verely þ God hath shewed, þ we whyche are the last apostles are Rom. viii.

as

as it were appoynted to suffre
ii. Cor. iiii. deth: For, we which lyue, be al
waye delyuered to deathe for
Jesus sake: yet they do not dy-
spayre, no not deathe, but as
they whiche be sure, that they
shall passe thrOughe deathe to
lyfe eternall, and crye to God,
and suffre the hande of the lord
and be pacyente, and put their
hope in God. Also they haue
this comforte, that their deathe
is good and pryccious. They
also knowe, þ throughe Chri-
stes death, deathe is ouercome
and abolyshed. Deathe is sup-
Osee. xiii. ped of in victorye. O death, I
wyll be thy deathe: The sede
hath broken the head of the ser-
pent. Therfore yf any man ta-
ken in the panges of death, do
holde faste, & beleue this worde
in the myddle of deathe he shall
haue lyfe. For veryly the chri-

stians

tyrans do lyue, when they be
estemed and thought to dye.
The ryghteous shall lyue for
euer. And so Paule sayeth. Be
holde we be euer as dyenge,
and yet we lyue. Also Christe
sayethe. In me you shall haue
peace, but in the worlde, you
shall suffre oppressyon. And,
the tourmente of deathe shall
not touche them. Also, Thy
deade persones shall lyue, they
shall ryse with their bodyes.
He shall not taste deathe. And
he whiche beleuethe in me, al-
thoughe he were dead, yet shall
he lyue, they shal not taste deth
The iust man althoughe he be
preuented with deathe, yet he
shall be refreshed. Also, Thou
shalte not suffre the holyon to
se corruptyon. Also that he
may pull out from deathe the
soules of them. He shall passe

Sapi. v.

Iohn. xvi.

Esai. xxvi.

Mark. ix.

Psal. xv.

ouer

ouer frome deathe to lyfe. He shall not see eternall deathe. He shall not dye for euer. He doth not perysshe, but hathe eternall lyfe. Seke God, and youre soule shall lyue. Bowe youre eares, & come to me, heare you, and youre soule shall lyue.

Psa. lxviii

¶ These places oughte to be well noted, for the comforte of them, before whose eyes death is present: whyche yf they beleue in Christe, they be not lost but haue eternall lyfe. Therefore they be not called onelye deade, but the dead of God, as suche as dye in the Lorde, for suche do ryse agayne in glorye and none other as it appereth in Daniell.

Dani. xii.

¶ The death of the Godlye, is a slepe. Capitulo. v.

Christe

CHRISTE calleth the death of the godly, a slepe, Lazarus our frend slepeth. For by the benefyt and goodnes of chryste, deathe is made a slepe, whiche by hys deathe hathe chaunged deathe, into a slepe. So Paule dothe call the faythefull, whiche bee deade slepers, saying. I wil not you to be ignorannte of them, that slepe. So Steuen slepte. And so the godlye to the outewarde syght, and perseuerance dyeth. But without dout that deathe is but a slepe. For how many soeuer dye in Chryste, al slepe in hym, and he shall reyse them in the laste daye. I haue slept, and do slumber, and I haue rysen. Here slepe betokeneth deathe of the bodye as in Genesis. Abraham slepte with his father. I wyl slepe & rest in peace

1. Tes. iiii.

Acte. vii.

Psal.xv. to God wyth other. Also, my
fleche shall rest in hope. There-
fore in deathe not so muche the
death it selfe, as suer lyfe and
resurrecyon, is to be consyde-
red to them, whych be in christ,
accordynge to Christes saying.
Joh. viii. He that shall kepe my woorde
shall not se death euerlastynge.
Howe shall he not see deathe?
shall he not fele it? Shal he not
dye? no verelye, but he shall see
onelye a slepe, and beholdynge
stedfastelye wyth the eyes of
faythe in the resurrecyon, by
death he shall so passe awaye,
that surely he shall not se death
And death verelye to hym shall
not be death.

All these thinges be begonne
in baptisme, and be fynysshedde
in the ende of lyfe. For we be
buryed with hym thyrough bap-
tysme into death. Therefore
fayth

sayth he exercysed wyth dyuers passyons, caulethe that naturall death to the saythfull, is but a slepe. For the saythfull dye surely in hope, and loke after the last daye, and the comig of Chriſte. This securitie they gette in thys lyke by the spyrite of sayth, that they maye saye wt Paule. By hope we be made safe. And agayne. Hope doeth not cõfoũde. That is, to dwell in the paradise of God, the kingdome of heauen in the Church of the lyuing god. And ỹ Lorde saith. To slepe without feare. To syt in the beuty of peace, in the tabernacles of faith & truſt, and a ryche rest. Rom viii. Leuit xvi.

¶ Baptisme is a cõforte in the poynte of death. Cap. vi.

SUch as be at the poynt of death ought to take cõfort and

and bee stronge, in that they know, they cary with thē both letter and token, which is bapsyme, wherby theyr death is incorporate with the deathe of Chryst, and that it is not theyr deathe, but the death of chriſte. Wherfore let thē surely truste that they shall ouercome, as ꝑ death of chryſt hath ouercome. For baptyme is a sure token of the passynge ouer frō death to lyfe. And as we know surely that chriſte paſſed thrōughe death to lyfe. So let vs not doute but that we shall surely passe throughe death to lyfe. Chriſte hathe ouercome synne and deathe. Lette vs nothyng doubte but that we shall ouercome synne & death. Syn shall not beare rule ouer you, a figure of thys thyng was ꝑ passynge

lygne ouer the lea, whiche was the passynge ouer frome deathe to lyfe. So in Baptysme we receyue a token of deathe: that by death of the bodye, we myghte truste surely to come to ỹ trew life. In baptisme Pharao, with all hys hooste, dyd ley vnder foote to vs, that is, thzoughe faythe in the wozde of pzomysse, we haue escaped the tyzannye of the pzince of darkenesse wyth all vices, so that the lozde wyll not impute theym to vs, noz they cannc not take awaye from vs the entree oz goynge in to the kyngdome of heauen. But yet not wythstandynge, synne dwellynge in oure flesche doethe not reste in the meane tyme, to assaulte vs, that is, vncleane affeccyons, whyche muste be put awaye wyth daylye mozty fyenge of the flesh lye

desyres, vntyll our baptysme be fully complete and fynyshed in death. So greatelye the hope of all chrysten men doeth stande in baptysme, and so begynneth frō death: that death to vs is wynnynge, that is, an entraunce to lyfe. Be you not ignorant, ỳ all we, whyche be Baptysed into Chryste Jesu, are baptysed into hys death? For we be buryed togyther wyth hym by baptysme in the deth, that as Chryst was reysed vp frome the deade by the glorye of hys father: euen soe we also shoulde walke in a newe lyfe. You be buryed togyther wyth hym throughe baptysme, in whome you are also rysen agayne with hym.

Roma. vi.

Who so euer of you be baptysed in chryste, haue put vpō you Chryste. Baptysme is the promyse of a good conscyence towardes

Gala. iii.

wardes God, whereby we be sure that God is pleased wyth vs. It is therfore a token, that we be delyuered frome the dyuell, and a sygne of oure translacyon frome the kyngdome of satā, into the kyngdō of Christ, that we be reconciled vnto god it is a token whyche bearethe wytnesse of the good wyll of god towardes vs. Therfore remember, that thou arte baptysed, that is, that thou haste receyued remyssyon of synnes: that thou hast made a couenāt with God that thou arte delyuered frō the dyuell, death and synne, reconciled to God. This is a greate comforte agaynste death, the dyuell, and sinne. So the promyse made to Abraham, of the seede to come, had bene suffycyente: yet God dyd putte thereto cyrcumcysyon, that

Abraham myghte haue a sure token of goddes goodnesse towardes hym, that he was accepted of god. So Baptysme is a token of goddes fauoure and good wyll towardes vs, thoroughe the woord of promyse, whereunto is knyte an earnest bargaine of a good conscyence wyth god. For syste God maketh promyse wyth vs, that he wyll forgyue vs that faute and blemyche, whyche we haue drawen by orygynall synne, frome oure forefathers, that he wyll receyue vs into hys fauoure, and that he wyll not only forgyue vs oure synnes, but also not lay or impute them to oure charge. We agayne do bynde oure selues to God by lyke reason, that we shall mortifye oure flesche all oure lyfe tyme, and purge oute oure olde leuen, our

concupyscence, desyred, and dispositions to do synne, & vterly to caste oute all the dregges: & to wrestell agaynste & vterly forsake the worlde, the dyuell, & all their pompes. Therefore yf thy conscience be troubled and vexed with the burden of synne, thou mayste praye on this maner. O lorde god, remembre thy promyse, that thou haste made to vs: thou hast promysed to vs in baptysme, remyssyon of synnes & eternall lyfe, when thou dyddest saye. He that beleueth and is baptysed, shall be saued, nor do not make voyde thy couenaunt, nor let not thy wordes be in vayne, whyche haue passed thy mouth. Thou shalt performe that thou haste promysed, ꝑ canst not denye thy selfe, neyther our infirmitie or infidelitie, or any other thynge

can make voyde thy kaythfull pzomyse.

¶ The godly knowe the tyme of dyinge to be determined of god. Cap. vii.

VNto the godly this is a greate comfozte, that they knowe that deathe is not in the power of tyrantes, noz put in the hande of any creature, lest they should be troubled, ouer muche carefull foz deathe: but that they may dye as children, when pleaseth the Lozde. Foz so writeth Ecclesiastes: All thynge hathe tyme, and all thynges vnder heauen, haue theyr conuenient season: A tyme is of byrthe & a tyme of death, & so Job. Thou hast appoynted to hym a tyme, whiche he shall not passe. Also the

Eccle. iii.

Job. xiiii.

the psalme. Thou haste limyt-
ted a tyme, whyche they shall
not ouer passe. Beholde, thou
haste put my dayes to a cer-
tayne numbre. And so Christe
doeth comforte hys. One heare
shall not fall from your heade
wythoute the wyll of youre fa-
ther. Also, My houre is not
yet come. So the mother of
Samuell, God doeth kyll and
reuyue agayne. And, The yea-
res of lyfe, be of the Lorde. As
he promysed to Ezechyas: Be-
holde, I wyll adde vnto thy
dayes. xv. yeares. Soe, When
thy dayes shalbe ended. For
the corporall lyfe is determy-
ned of God with certaine limit
tes: and with god is a certayne
pointe & measure set to euerye
mans lyfe, & also to ỹ same, the
yeres, monethes, hours, & also ỹ

Psal. ciii.

psa. xxxviii

Mathe. x.

i. Reg. ii.

iiii. Re. xx.

mynutes of houres: And alle the heares of youre heade bee numbred. Therfore yf our heares be numbred in the syght of God, howe muche more are the mynutes and artycles of oure lyfe nūbred before him? We cā not therfore lyue any lōger thē the Lorde hath appointed. We shal not dye, although we be in the greatest perill and extreme ieoperdye, before oure houre. Therefore it skylleth not what maner of deathe, or wyth what instrument, swerd, fyer, water, sodeine death, or that ỹ be take awaye by chaunce, before the course of nature requireth it. For god hathe gyuen the houre the meane, and that kynde of death. Whyche doeth not force whether thou dye of thys death or that death, of a lyttel wounde or a greate: of whome the time

tyme, both of oure lyfe & deathe is determined & set. Also manye dye by tempestes or hayle: And yet do not thou condempne, as wycked, such as be smittē with lyghtning. For the iudgemētes of God be rare and vnknowen in priuate personnes, whyche for as muche as perteyneth to hym careth not, whether one dye of thys death or that. Many times innocentes and babes do dye. But thou wylte say that manye dye wylfully, throughe theyr owne rashenesse, the whiche might haue lyued lenger. Some haue caste awaye them selues hedlynge. &c. Could they not haue preserued theyr lyfe? I aunswere noe. God gaue that houre, that meane, and that kynde of death, whyche thynge experyence doeth teach. Some deadlye wounded

are lyghtly healed, and do lyue. Some other are scarcely hurte and yet they dye. Some Astronomers ascribe this to the sterres, and some to fortune: but holye scripture attrybuteth it to God, with whome the tyme bothe of oure lyfe and deathe is lympted, who also carethe not, whether ꝑ dye of a greate or small wounde: that he maye confounde all wysedome and mannes imaginacyon. So that it is a thinge moofte lyke madneffe, vayne, and frustrate, to be afrayde or curiouse of anye manner of deathe. For there is no cause why it shoulde make anye manne afrayed. For other the appoynted tyme of deathe, is not yet come, or elles if it be come, he, ouer whome it hangeth, wold not prefer any pleasure before deathe. For deathe

as

(as I haue sayde) hath his appoynted tyme, lyke as Christe sayeth: The heare of your head doe not fall. Yf the heares of youre heade doe not fall wythoute the appointed wyll of god by what meane may the whole body dye wythout the fre wyll of God? So greate is the care of God ouer the godlye, whose lyfe, deathe, yeare, dayes, houres and mynutes of houres, he hath in his hande, whyche can not dye but at the houre apointed of God. Luke. xxi.

¶ Notwythstandynge the vngodly shall not lyue out halfe their dayes.

Capi. viii.

AS holy scrypture wytnesseth in al places. In the psal. The deceitfull shall

shall not lyue oute halfe theyr
Job .xvi. dayes. Also Job, In the tyme
wherych is not his, he shall make
an ende. And, The feare of the
Lorde, prolongeth the lyfe, the
yeres of the wycked be shorte.
For the godlye be euer redye,
watchynge when the lorde shal
come, whether it be in the fyrste
watche, or in the fourthe, they
in the meane tyme, folowe theyr
callynge, as longe as the Lorde
wyll nothynge determynynge
for them selfe, nothynge caring
for theyr lyfe, whether it shall
ende of the morowe or .x. yeares
for they haue lyued all theyr
tyme, although they dye yong.
As the wyse manne saieth
Sapi. iiii. Thoughe the ryghtuous be ou-
ertaken wyth deathe, yet shall
he be in rest. The vngodlye doe
appoynte vnto theym selues
longe tyme, as he whych sayde
in

in Luke. My soule, thou hast muche goodes layed vp in store for manye yeares. They do soe and lyue so as they should lyue a longe season, but in the myddle of theyr lyfe, beynge voyde of faythe, they be taken awaye in the daye whych they dyd not loke for, and the houre whiche they dyd not knowe. So the folysche virgyns beynge vnredye, in ỹ middle of theyr dayes were called awaye. So for the moste parte alwayes, the iudgemente of God doethe catche the vngodli, carelesse, negligent and not watchynge. So in Daniel, Balthasar the kynge was slayne in the nyght of his enemyes Also in the ghospell. The tumultuous seruauntes, the Sodomytes and they whiche were in the tyme of the Soude, the

Luke. xii.

Daniel. v.

the vngodlye deathe doeth al-
waye fynde vnredye: but all
the godlye tarye vntyll theyr
full tyme, that is, they be euer
redy.

¶ The godlye also in the tyme of hunger, pestilence, and warre, be punished, and dye wyth the wycked Cap. ix.

It is trewe, that the God-
ly be punyshed wyth the
vngodlye, where the wroth
of God is consumate. For
the iudgemente of God, wher
he is angrye, is gyuen vpon al
bothe good and badde: but the
godly conceyue a hope of fely
cytie and fauoure. He shall no
wythdrawe hys mercye for a
us

euer. And soe they that be punyched, suffer iudgemente, and at the laste shall optayne mercye. For the godlye do knowe, that God doeth punyche synners, whyche doe repente in thys lyfe, as he punyched Dauyd, that he myghte humble them, instruct them in learning and make them moze ware and circumspecte. And althoughe they dye in the tyme of hunger, pestilence, and warre, the wycked, yet they know it to be done by the good wyll of God. And because they knowe that they onces shall dye: Therefoze they offer theym selues to the good wil of god whiche doth al thinges after the counsel of his will. And they know, that they haue a tyme appoynted to dye, and they delyze to be dyssolued in the tyme of dyenge appoynted by Ephe. i.

by God, and to be with Christ. Otherwyse. Nother pestylence hunger, nor warre, cannc hurt the godlye, except the appoynted tyme of death, ordeyned of God, be presente. For God can well delyuer hys, as he dyd in tymes paste delyuer Lothe, Noe, Daniell, Jeremye, and other as Jacob beynge caryed with his chyldren in to Egipt.

ii. Peter. ii For these coulde not dye, but in their houre. So as the faithfull cā not dye, although they be in the greatest peryll, and in extreme desperacyon, but in their houre. Then wherefore shall they feare deathe? They canne not lyue lenger then the lorde hath appoynted, nor dye any soner.

¶ To whō they that die ought to commytte their spirite. Cap. x.

Steuen

STeuen dyd yelde vp hys spirite in to the handes of Chryste. For it is he that hathe ouercome deathe, and in deathe he doth quycken vs. Actes .vii.

Thys is he which sayd. Come vnto me all you that laboure and be burdened, and I wyll refreshe you. And farther, this is he, whyche oughte to be called vpon, that he delyuer vs in affliccyon, and receyue oure spirite in the houre of deathe. Math.xi. Luke.xxiii. So dyd Christ, Father I commende my spirite in to thy handes, So Dauid: Lorde I commende my spirite in to thy hãdes. Ther it shall be sure vnder the shadowe of thy wynges, ỹ shalt kepe it vnhurte, and that whyche is taken a way ỹ shalt restore. Let the spirite returne to ỹ lord which did giue it. Also Chryst to ỹ theefe: This daye Eccle.xii.

thou shalte be wyth me in Paradyse. Thys Paradyse is a trew and perfect quyetnesse in Christe amiable, ioyefull, and mooste swete: And so Lazarus rested in the bosome of Abraham, to whome Lazarus soule was caried by Aungelles, that is, he is conteyned in the handes of oure GOD, and of the Lorde Jesu Christ, and leadeth the moste pleasaunte lyfe. For the bosome of Abraham, is the promyse made to Abraham of the seede, whyche is Chryste, in whome all the Godly frō Abraham vnto Chryste, were kepte: and as many as dyd beleue, were preserued. Doe Paule desyreth to bee louſed, and to be wyth Chryste. And in an other place. Whether we lyue or dye, we be the Lordes. Therfore the hande of thee

Ph. 1ip. 1.

lor a

Lorde receyueth the soules of suche as be faythfull, and they reste quyetlye in the hande and worde of God, vntyll the daye of iudgemente come. For they be in peace, and entred in to rest. Tourne my soule into thy rest. For they be in pleasure, in ioye, in blessednesse, in suertye, in Chryste, and wyth Chryst in comfort. Hebr. iiii.

¶ The body is buryed, but it shal ryse agayne in the last daye. Capi. xi.

It is the onelye comforte of the Godlye, to holde stedfastly in all aduersitye thys article of oure faythe, that is to saye, the resurrecyon of the flesshe, the whyche ought to comforte the ryghteouse: because

through the grace of god they shall be reuyued, and reysed vp as well the body as the soule, the soules to iustice, the bodies to glorye. Thys hope the wycked haue not. For theyr bodies shalbe the more punnished and ouerthrowen down to the grounde, althoughe they haue semed here to bee myghty: but theyr bodyes shal be reysed vp and quyckened by the woorde of God, to whome all thynges obeye. Of whose promyse the verye emptye and drye bones shalbe partakers. Thys sayeth the ruler, the lorde of these bones. Beholde, I do brynge into you a spirite, and you shall be quyckened, and I wyll put vpon you synnowes, and I wyl reyse vp fleshe vpon you, and I wyll couer you with a skynne, and I wyll put in you

a spi=

a spirite, and you shall lyue, and you shall wel knowe, that I am the lorde. Thou shalte reyse vp my skyn, whiche this flesche beareth. And I do know that my redemer doth lyue, & at ꝑ last he shal raise me vp of dust and shall compasse my bodye about wyth skynne, and in my flesche I shall se god.

Verely the holye scripture declareth, that the resurrection of the dead shalbe, for that the bodye, for his nature and power, shal be made perfyt in the knowledge of the lorde. The glory of the soule redoundethe into the reformed body. In the meane tyme, the soule lacketh not ꝑ knowlege of god, and of hys Christ. For he is w̄ Christ and hath in hym eternall life, & moost liuely & blessed knowlege. But the perfyt blessed-

Dani. xii. nes is not, vntyl the bodyes be borne agayne. Many e, whiche slepe in the duste of the earthe, shall ryse agayne, some in to eternall lyfe, and some into shame. The deade shall ryse agayne, and they shall be reysed vp, þ be in graues. Thy deade shall lyue lorde, and they which dye in me, shall ryse agayne.

Esay. lxvi Your bones shall blossome as the grasse. Therfore we beleue that there shall be a resurrection of thys flesh by goddes power, and that the deade shalbe quyckened agayne by the spyrite of Chryste. Whiche shal quycken your mortall bodyes through his spirite, dwellynge in you. The fyrste grounde of thys article is, that Christe is ryssen. If Christe be preached that he hathe risen from death howe canne some of you saye, that

that there shall be no resurrec-
tion? If Christe haue ryſen,
we shall also ryſe. Christe, the
fyrſte begotten of the deade,
hath sufficientlye declared his
resurrection. What so euer
was in Christe the heade, the
same shall be in hys membres:
and we ought to beleue, that,
we shall surely atteyne that,
whyche our heade nowe dothe
atteyne, accordynge to the mea-
sure of our fayth. The fruite
of Christes resurrectiō, is our
resurrection, and wakinge,
For yf god hath reyſed vp our
lorde Jesu, he shall also reyſe,
vp vs through hym. To Paul
i. Cor. xv. through the hole cha-
piter. i. Thes. iiii And the dead
in christe shall ryſe. Do not
mercueyle, for because the hour
shall come, that all suche as be
in theyr graues shall here hys
voyce

voyce, and shal come forthe. &c.
Also thy brother shall ryse.
Cap.xi. Martha answered: I knowe
that he shall rise in the last day

In the panges of deth, and in all tribulacions, the remedyes be to bee lerned of the sufferaūce of Christe. Cap.xii

The example of lyuyng and dyenge is set forth before our eyes in chris-
1.Peter.ii. stes lyke passion: for so sayeth Peter. Christe is afflicted for vs, leauyng vs an example, þ we should folowe his steppes. But howe can we folowe his steppes? Here thou: If thou receyue thy crosse on the, as Christe teacheth the. How can þ be, sayest: Behold,

take

take an example. If thou be pu
nished wt sickenes reken wt thy
self, how it is not to be compa-
red with Christes crowne of
thorne & hys nayles . If thou
be restrayned of thy desires &
lustes, remembre Christ led hi-
ther and thyther. If pride stir-
re thy minde, remembre Christ
nayled on the crosse betwene
two theues . Whereof Esay Esai. liii.
sayeth. And we haue sene hym
and there was no faiernesse in
hym, and we haue despysed the
despysinge of all men. If thou
brenne in lechery, or any other
yll desyre, remembre how Chri
stes tender flesche was all to
torne wt strypes, thrust through
and al to broken. Whereof the Psal. xxi.
scripture sayeth. They haue nō
bored al my bones. If þ be ver
ed with enuy or desyre of reuē-
ging thinke with thy selfe that

Chryste dyd pray to hys father for them, whiche crucified and scorned hym. Whiche when he was reuyled, dyd not reuyle agayne. As a shepe led to be slayne. If synne troubleth the, cast thy selfe vpon Chryst, beleue all hys to be thyne, & that by hys worke thou arte saued. If thou loke so onely in christe thou shalt haue peace, and thou shalte reioyce that god is thy god. And although thy synne be greate, yet the grace of god is much greater. Therefore say Although I alone had cõmitted al the synnes of the worlde they were vtterlye none, yf I may obteyne the grace of god through Chryst. God suffereth his to fall, yea and that some tymes greuously, as Dauid and Peter: that they myghte ryse, and thanke god more frequent-

Esai. liii.

wentlye. Therefore no synner shoulde despayre, seyng that so greate men haue synned so greuously, and by the grace of God haue repented and amended theyr synynge. If Sathan doe tempte the of predestinacyon, whether thou be amongest theym, whyche be ordeyned to the kyngedome of heauen, be deafe, takynge example of christ whiche hangyng on the crosse, Dani.iii. sayed nothynge at all to thys, when they sayed: He hath trusted in god, let hym delyuer him if he wyll. So Daniell. When the kynge of Babilon sayed: And what God is he, that may delyuer you out of my handes? They answered: we oughte not of thys matter to answere thee. Beholde oure God, whom we worshyppe, maye delyuer vs from this fornace of hote burnynge

kynge fyre, and out of the handes, O kynge. So thou muste commyt all the matter to god, whether thou bee predestinate or no, do not curyouslye serche out the maiestye of god, leaste thou bee opprest of his glorye. In trouble and deth it semethe to manye, that god is a slepe: and vtterly forsaketh them, as Chryste cryeth. God, yea my god why haste thou forsaken me. So ẏ gospell setteth forth to vs an example of them: to
Marke.v. whome it semed, that Chryste slepte in the shyppe. But nowe chryst (death beyng ouercome) hath promysed, he wyll be to vs a sauyour; as it is in Mat. xi. Come to me all you that labour and be bordened, and I
Luke.xii, wyll refreshe you: Agayne. Feare not lyttle flocke, for it hathe pleased youre father: to
gyue

gyue to you a kingdome. Ther-
tore by suchee examples of the
gospell, weake men oughte to
be encoraged, to whome it se-
meth that Chryste is a slepe.
that be of inconstant and wa-
uerynge myndes, which doubt
whether God be mercyfull to
them, and whether god bee in
theym. They oughte to bee
monyshed, that they truste con-
stantlye to Christe, that al-
though Chryste, seme to theym
to bee a slepe, yet let them con-
tinewe, and the lorde wyll re-
uenge and delyuer theym oute
of all theyr euylles, soner then
it can be spoken. Esaye saythe,
for a lytell season at a pynche, Esay. liiii
I haue forsaken the & in great
mercyes I wyll gather the to-
gyther. The lord ledeth downe
to hell, and bryngeth frome Joh. xiii.
thence agayne. Yea althoughe
he kyl, yet I wyll trust in hym

He doeth wounde, and giueth remedye: He smyteth, and hys handes shall make whole.

¶ They that be dyenge, muste be exhorted, to forgyue Cap. xiii.

Mathe. vi

BEcause God cõmaũdeth. Forgyue, and it shalbe forgyuen you. And putteth therunto a condicyon. He that doth not forgyue hys brother, to hym God doeth forgyue nothynge: and if god do not forgyue synnes, we can not be saued. Forgyue, and it shall be forgyuen you. And when you shall stand prayenge, forgyue, yf you haue anye thynge agaynst anye man that your father also maye forgyue you. When thou offerest thy

Luke. vi

thy gyfte at the aultare, fyrste reconcyle thy selfe to thy brother. If you wyll not forgyue eche of you, your brothers fautes, & that w̄ all youre hartes: youre father wyll not forgyue you. If anye man haue a quarell agaynste hys brother, as Christe hathe forgyuen you, so do you forgyue. Doe in the prayer of the Lorde, we desyre forgyuenesse to be done to vs, as we forgyue them whyche be oure detters: that is, that wee forgyue theym, of whom in any thyng we haue bene hurte: eyther in dede, to be wrongefully handeled, or elles in worde to be shamefully intreated. And to theym that be at the poynte of the deathe, thys should be mynded. If they at any tyme haue hurt or endamaged theyr neyghbour, or taken any thinge

Mat. xviii

from

from hym by extorcyon or robbe-
rye, or haue defamed anye
man. Here also they muste do
as Chryste dyd on the crosse,
lette them pray for all theyr e-
nemyes, & forgyue theym theyr
wronges with all theyr hartes
And yf anye thynge of theyrs
be taken awaye by theefte, lette
the not requyre it agayne with
vyolence. If they haue taken
awaye anye thynge of another
mannes, let them yelde it again
if they may, or let them labour
that it may be restored, nor let
them kepe secrete, any thynge
but confesse theyr faut, be sorye
that they haue offended, and
desyre forgiuenes. If for lacke
of ryches they bee not able to
make satisfaccyon, it shall bee
suffycyente, that they forgyue
other whiche haue harmed the
other the bodye or goodes.

yf

If they forgeue them with all their heart, God will forgeue them the wronge done vnto other: As Christe teachethe. If you forgyue men their offences, your heauenly father shall forgeue you. Mar. vi.

Suche as be diynge should be admonished, that they receyue the sacramēt of Chrystes body and bloud Cap. xiiii.

It is a greate token of the inestimable loue of GOD, and of his haboundant mercye towarde vs, that in hys supper he would should be witnessed, ỳ Christe doeth deliuer and gyue hymselfe to vs, and doeth ioyne vs to hym as hys

membres that we maye knowe that the lorde loueth vs, hathe respecte to vs, and saued vs. Furthermore in thys supper we heare Christ speakynge to vs, fedynge vs wyth hys body proferynge vs, that we should drynke hys bloude for eternal lyfe: where he sayeth: Take, eat you, this is me bodye, whiche for you is gyuen. Do you this in my remembraunce. Lykewyse after he hadde supped, takynge the cuppe, he sayed: Thys cuppe is the newe testament in my bloude, whyche is shedde for the remissiõ of your synnes. Do you thys as ofte as you shal drynke it in ỹ remembraunce of me. Good brother, thynke that these wordes bee spokẽ to the, pynte them moste depely in thy minde. For when

Mat. xxvi.
Mar. xiiii.
Luke. xxii.
1 Cor. xi.

he

he speaketh to all, he speaketh also to the, to the, to the I say they profyt. Al thynges whiche Christ hath suffered shall profite ẏ no lesse, then they do help Peter & Paul. This sacramẽt is verely both commaũded & instituted of Chryst himselfe, for the remission of oure synnes & eternall lyfe. For the promyse soundeth so, the which he hath receyued by faythe, & beleuethe that which he sayeth (giuen for you, & shed oute for you) hathe and obteyneth without doubte remission of hys synnes.

¶ Diuerse consolacions, that the life and time of afflic cion is short. capi. xv.

IT is a greate conforte, ẏ afflyccyon shall not endure continuallye. The afflyccions of thys tyme, are not

worthye of the glorye, whyche
Esa.lxiiii. shall be shewed vppon vs. The
eye hathe not sene, nor the eare
hathe not harde .&c. the ioyes
that God hathe prepared for
Acte. xiiii. hys electe. Throughe manye
troubles we muste enter into
the kyngedome of God. Oure
trouble, whyche is but tempo-
rall and lyght, worketh an exce
dinge, and an eternall weyght
of glorye vnto vs whyche loke
not on the thinges that ar sene
but on them, whiche are not
Hebre.xi. sene. The soules of them, which
were kylled, cryed oute vnder
the aulter, to whō it was an-
swered, that they shoulde reste
yet a lyttel time. As a lytell mi-
nute of an houre vntyll the
wroth be passed by. Also christ
in the gospell calleth the tyme
of affliccyon, a lyttell tyme. A
lytel whyle you shal not se me

In distresse for a lyttell season
I haue forsaken the: but in e-
ternall mercyes I haue gathe-
red the togyther.

¶ The comforte of wydowes and Orphans.

THou wylte saye, I am
nowe a wydowe, and
haue no manne, whych
careth for me, heare Da
uid, whyche sayethe. To the fa- Psal.cxl
therlesse & wydowe thou shalte
be a helper. Also. The poore is
lefte to the, and also to the fa-
therlesse thou shalt be a helper. Psalm. ix.
And Chryst sayeth I wyll not
leaue you fatherlesse: that is.
without helpe. So greate care
hath god ouer the fatherlesse &
widowes that he wyll cõforte
them in theyr trouble. Hereof
we lerne, that we also shoulde

be moued wyth pytye towar-
des the wyddowes and father-
lesse, and that we shoulde ayde
and succoure theym. For thys
Jacob.i. is a pure and an vndefyled re-
lygyon before God the father,
to vysite the fatherlesse and wy-
dowes in their trouble, God
doeth diligentlye commende to
vs this sorte of menne, both in
the lawe and in all the prophe-
tes, threatenynge greuous pu-
nyshement to theym whyche ey-
ther do oppresse theim, or elles
doe not succeure and delyuer
theim, when they be oppres-
sed. Exody.xxii. Esai.i
and.x. Jere.v.i.xii.Za
cha.vii. So Paul
cōmaūdeth Ti-
mo.to honour
the wido-
wes.

to the crosse.

¶ The comforte of wo-
men trauylynge
with childe.

The chylde is in the hande of God, and is not borne, before the tyme appointed which is not in our power, but in the wyll of God, at whose hande we muste looke and seke for fauour and helpe. And suerly the Lorde is nyghe to them, whiche call vpō him in trouth. He wyll fulfyl the wyl of them whyche feare hym, and wyll heare theyr praier, and saue thē psal. cxliiii But we must consyder, that all thynges haue theyr tyme, and that all thynges vnder heauen, passe forthe by certayne lymytes and spaces. There Eccle. iii is a tyme of byrthe and a ty-

Eccle.iii. time of dyenge. The tyme that god hath ordeyned, must be loked for in the faythe of goddes promyse. The promyse is thys. Thou shalte bringe forthe thy chyldren, although wyth peine but he promyseth the delyuerance and byrthe. Thys promyse requireth faythe. For he that promyseth, is able to performe. And more ouer, it requireth obedience, that the woman bee obediente to the wyll of God: vppon whome thys crosse is layd by God the mercyfull father. For it is a greate mercye of God, that God delyuerethe the soule from mysery, and vexethe the bodye wyth mysery, the soule I say. is delyuered, and is the doughter of God by faythe: as Paul wytnesseth, sayinge. The wo-

to the crosse.

woman shal be saued throughe bearynge of chyldren, yf she continue in faythe, loue, and sanctificacyon, wyth sobernes. And Christe sayeth: The woman, when she trauayleth is in sorowe, bycause her houre is come: But when she hathe brought forthe her chylde, she remembreth not her trybulacion for ioye that a man is borne into the world.

Preparacion

¶ A comforte for them that lamente the deade.

COmē honestye and charitie of oure neyghboure requyrethe, that we adorne and worshyp the burialles of our frendes, whyche slepe in the lorde, with conueniente mournyng. But we muste not lamente and mourne of vngodlynesse and superstycion, as the vnfaythefull heathen do whiche beleue not the resurreccyō of the dead, whiche know not that God liueth and careth for vs, althoughe oure frēdes dye. For of them Paule sayth: We wyll not brethren ẏ ye shulde be ignoraunt of them that slepe, ẏ ye sorowe not, as other do, whiche haue no hope.

For

For yf we beleue that Jesus
dyed, and rose agayne: euen
so theym also whyche slepe by
Jesus, shall God bryngе with
hym. Heare humanite and the
workes of mercye are not con-
demned. For Joseph mour-
ned hys father, Abraham la- Gen.xxiii.
mented hys wyfe Sara: Da- ii.Reg.ii.
uid bewayled Saule, and al-
so certayne religyous perso-
nes buryed Steuen, and made Acte.viii.
greate lamentacyon vpon hym. Iohn.xix.
Nichodemus and Joseph of
Aramathye, are prayled, by-
cause they buried Christ. Ther-
fore Paule condempneth not
moderate mournynge and so-
row, which springeth of fayth-
full charitie: but he condemneth
the immoderate heathenysh so-
row and murnyng, as vngodly
and superstitious. For the hope

of

of Christen men is perfytelye assured, that the deade perysche not, but slepe, as Christe sayeth
John.ii. Lazarus our frend slepeth.
Therfore to lament the deade by affectyon of loue, is the dutye of charitie, but it is hethenysche and vngodly, to lamente the deade of infidelytye. For it is gyuen vp naturally, to bewayle the death of them, whiche in theyr lyues were derelye beloued of vs, but we must remembre the saying of holy Job The Lorde hathe gyuen & the Lord hath taken away. Some tyme oure parentes, oure dere frendes, oure wyfe, and oure chyldren bee taken away from vs, that we maye lerne the wil of God, and haue a respecte onelye to God the geuer and not to the gyftes.

¶ A consolation for them, which suffre for theyr offences.

OF them whiche suffre for theyr euell dedes, i. Pet. iii. Peter speketh saying: What prayse is it, yf when ye be bufeted for your fautes ye take it paciētly? And agayn He that none of you suffre as a murtherer, or as a theefe, or as an euyll doer, or a busy body in other mennes matters. But yf it chaunce so, that we muste suffre for an euyll deede done of vs, the deserued punishement may bee an holy sufferynge, no lesse pleasaūt to god then the sufferynge of the innocent martyrs. For yf the euyl doer confesse hys synne before god, and beleue that hys

synne

synne is forgyuen through Jesu Christ, then by Jesu chryste it is brought to passe, that the deserued punyschement is sanctifyed to obteyne the crowne of euerlastyng glory: was not the theefe hangyng on the crosse vp on the one syde of Chryste,
Luke. xxii. sanctifyed in hys punyschmente as sone as he aknowleged hys synne, and through faythe commended hys helthe to Chryste? Was it not sayde also to hym: Thys day thou shalte be with me in Paradyse? Neyther is it meruayle, that euyll doers through fayth: can in theyr deserued punischementes, bee sanctifyed as innocente martyrs. For as the martyrs in theyr sufferynge do testifye and wytnesse Chryste and the gospell, so euyll doers in theyr punyschment

nyghemente do testyfye and wytnesse the lawe of god, and be exanples to other, that they auoyde cuyll dedes, lest they be punysched in lyke maner. To be an example, that mysche-uous dedes bee auoyded: is it not a worke of holynesse?

Therfore whether a man do suffre iustly or vniustly, let him beleue in Jesu Chriſte, and hys sufferynge shall cause hym to obteyne of the lorde a garlande that neuer shall wyther a way: Therfore no man ought to dyspeyre. For Chriſte hathe gyuen hym selfe a redemption for all. There is one god, and one mediator of god and man namely the man Chryst Jesu, whyche gaue hymselfe a ransome for all men. Behold he sayth i. Tim. ii.

ii. Pet. iii. sayeth for all. Therfore also. He wyll, that all returne to repentaunce. And he sayethe, I came not to call the iuste, but synners of whome he woulde be borne. Juda, Dauid, Ma-
Math. i. nasse, Thamar, Rachab, and Batseba be examples. Therfore he commaundeth the Gospell to be preched to euery creature. He wyll not the deathe of a synner. But the helth of al men. So he calleth all to hym whyche he burdeyned. So he receyued to hym zache. Magdeline, Peter, Matthei, the wo-
Math. v. man of Cananee. So he receyued to fauer the thefe. Also hee apered after his resurreccyon to Mary Magdelyne, oute of whome he had expelled seuen deuylles. He admitteth & recey-
Mat. xvi. ueth Thomas ẏ hard beleuer.

He

to the crosse.

He conuerteth Saule beyng a persecutour moste greuouse. Acte. ix.

Grefelye he refusethe no man, he receyuethe all that repente, wyth a fatherly mynd He sheweth mercye, he taketh the repentaunte to his sonne. Therfore he commaundeth to praye. Math. vi.

Let thy kyngdome come, forgyue vs oure trespasses. Also. what soeuer ye praye the father in my name, it shall be gyuen you. Aske, and it shall be gyuen you: knocke & it shalbe opened vnto you. Math. vii.

¶ Sentences out of holy scripture, to styrre vp a desyre to dye.

WE are straungers before thee, as were all oure fathers. Our dayes be as it wer a shadowe vpon the earthe, and here is none abydynge.

Job. vii. ¶ The lyfe of manne is a wayfare vpon the earthe: and hys daies, as the dayes of an hired seruaunte.

Job. xiiii. ¶ A man borne of a woman, lyuynge a shorte tyme, is replenyshed with muche misery.

He commethe forthe lyke a flower, and goeth awaye lyke a shadowe, and neuer remayneth in one estate.

What man is he that lyueth, & shall not se death?

Oure

Oure yeares passen awaye as a copwebbe, the dayes of our age be three score and ten, or in the chefest foure score yeares, and in the moost parte of these, labour and payne. Psa. lxxxix.

My dayes be wasted as a shadowe, and I am dryed vp, as the grasse. Psalm. ci.

A man is made lyke to vanitie, his dayes passe awaye as a shadowe. Psa. cxliiii.

The daye of deathe is bytterer then the daye of lyfe. Eccle. vii.

We haue not here a dwellynge cytie, but we seke for one to come. Hebr. xiii.

What is oure lyfe? it is a vapour, aperynge a lytle while and afterwarde vanyshethe awaye. Iacob, iiii.

All fleshe is as hey, and all the glorye of manne as the flo-

 i. Pet. i.

Preparacion
ver of hey, the hey is
dryed vp, and the
flower falleth.

FINIS.

☞ The table of the first kooke.

The preparacyō to the crosse, & howe it muste be paciently borne.
¶ What the crosse is Cap.i.
Two kyndes of Crosses. ca.ii.
¶ Howe the faythful be tempted. Cap.iii.
¶ The crosse is of God onelye. Cap.iiii.
¶ Crosse is the worke of the good wyll of god. Cap.v.
¶ The godly are the fyrst that are afflicted of God, to their good and wealth. Cap.vi.
¶ In trybulacyon we muste praye. cap.vii.
¶ Of prayer, and the maner therof in trybulacion.

¶ Whose prayers are heard of God.
¶ The promise of God. Faith.
¶ To aske in the name of Iesu.
¶ The effecte to desyre anye thynge.
¶ Thankes geuyng
¶ We ought to be patiente in affliccion, not to be angrye, not to speake euill of god. cap. viii.
¶ Succour in afflictyon muste be asked of God. cap. ix.
¶ Yet in afflictyon or sycknes, medicine and counsell are not to be despised. capi. x.
¶ In affliction no tyme maye be apoynted to god, nor waye wherby we woulde be deliuered. ca. xi.
¶ It is great cōfort to thē that be in affliccion, to remembre, that Christ was also tempted, and exercysed wyth yll, as we

be wont. Cap.xii.
¶ It is greate comforte in afflictyon, that no man can hurte the faythfull, excepte Chriſte wyll. Cap.xiii.
¶ The goodnes of God is not to be diſpiſed, or lyghtly regarded before afflictyons, whereby god wyl puniſhe and gyue warnynge. cap.xiiii.
¶ There be diuerſe crafftes of the dyuel, whereby he tempteth and where one crafte profiteth nothynge, he addeth manye other. Cap.xv.
¶ If thou be tempted in pryde, or vayneglorye, aunſwere hym agayne.
¶ If thou be tẽpted in wrothe or anger.
¶ If thou be tempted in feaſtynge, or glottony, and drõkenneſſe.

If thou be tempted in auarice or couetousnes.

If thou be tempted wt hunger, pouertie, or carefulnesse of lyuyng.

If thou be tempted of ydlenesse.

If thou be tempted of securitie.

If thou be tempted of fornicacyon and adultery.

If thou be tempted wyth lyinge or lyght wordes.

If thou be tempted of confessyng the gospel, or sufferyng persecucion for the gospell.

If thou be tempted of the fayth of thy parentes: as wherfore belcuest thou not þ, whych thy forefathers haue belcued.

If thou be tẽpted of strange relygion, of worshyppynge of sayntes, or ymages, or men.

¶ Yf thou muſt dye and leaue wyfe, chyldren, and thy dere frendes.

¶ Yf thou be tempted of condemnacyon, that thou arte condemned of God.

¶ Yf the dyuell ſaye, that thou art a ſinner, and art not graffed in Chriſt.

¶ Yf he contynewe and ſaye, but thy ſynnes paſſe the ſonde of the ſea.

¶ Yf he ſaye, ſuche promyſes are made to the Godlye, but thou art an apoſtata, and loſte man.

But God heareth no ſynners, nor ſtrayers away.

But thou commeſt verye late wyth thy contrycion.

¶ But he had a ſtronge faythe in God, whyche thou lackeſte.

¶ What if all holye ſcrypture be

be false, for they were men, whi=
che spake it, and wrote it.
¶ Yf the tētator say, thou hast
not kepte the lawe of God,
wherefore thou art accursed.
¶ Yf he say thou must forsake
the worlde.

☞ The seconde table.

What is deathe.
Cap. .i.
¶ What is the
cause of deathe.
Cap. .ii.
¶ Two maner
of deathes. ca. ii.
¶ To the electe and faythfull,
eternall death by Christ is ouer
come. Cap. iii.
Al=

¶ Although the godly dye, yet they shall lyue. cap.iiii.
¶ The deathe of the godlye is a slepe. cap.v
¶ Baptisme is a cõforte in the poynte of death. capi.vi.
¶ The godly knowe the tyme of dyinge to bee determyned of god. cap.vii.
¶ The vngodlye lyue not oute halfe theyr dayes. ca.viii.
¶ The godlye also in the tyme of hunger pestilence, and warre be punyshed, and dye wyth the wycked. capi.ix.
¶ To whome they that dye oughte to admmytte theyr spirite. capi.x.
¶ The bodye is buryed, but it shall ryse agayne in the laste daye. capi.xi.
¶ In the panges of dathe, and in all temptacyons, the re-

medyes to be learned of the sufferaunce of Christe. cap.xii.
¶ The dyenge, muste be exhorted to forgyue. cap.xiii.
¶ Suche as be dyeng shoulde be admonyched, that they receyue the sacramente of Christes body and blood. cap.xiiii.
¶ Diuerse consolacyons, that the lyfe and tyme of affliccyon is but shorte. cap.xv.
¶ The comfort of wyddowes and Orphans.
¶ The cõfort of womẽ trauailyng with chylde.
¶ A comforte for them that lament the deade.
¶ A consolacyon for theym, whyche suffre for theyr offences.
¶ Sentẽces out of holy scripture to styrre vp a desyre to dye

FINIS.

¶ Imprynted at London in
Paules churche yarde at ỹ
lygne of ỹ mayden head
by Thomas
Petyte.